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JUNE 25, 1952

10 CENTS

The Congregation of One

I WAS THE ONLY ONE PRESENT when I went to church on Sunday. That is, the only one that really counted. How I worshiped, what I learned, how my soul was blessed, depended not on others, but on me.

Before I became aware of that fact, I used to be very indifferent to the worship period. Some Sundays I took my sewing machine with me to church. My, what beautiful garments I whipped up while the prelude was being played! Some Sundays I brought my typewriter along. I wonder people didn't think me queer when they heard the punch of typewriter keys as I sat typing the long-delayed letter to some relative or friend. I've baked cakes in church and made many a fine Sunday dinner while the preacher was expounding the text. Then when I'd leave, I'd go home thinking, "I didn't get much out of that sermon—might just as well have stayed home!"

NOW WHEN I ATTEND CHURCH I am aware that the congregation is composed of only *one* member. The whole worship period is planned just for me. The Word of God is read, the sermon is preached to me! If I allow my mind to think of other things, I miss the message that God has for my soul. It won't do me any good, either, to say, "I hope Mary heard that, it is just what she needs," when all the time the message is addressed to me.

Since it is I who must account for my stewardship of time, I am the one who listens to each announcement. The collection plate is passed to me. It isn't my concern whether or not Jean gives her tithe—I must give mine! And when we sing, no one can praise the Lord for me. I "make a joyful noise unto the Lord" or I do not. And at the end of the service, "The Lord bless thee and keep thee and make His face to shine upon thee and be gracious unto thee" is a benediction to MY whole week!

—MARGARET ANDERSON

The LUTHERAN News Magazine of the United Lutheran Church in America

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COVER PICTURE. Sister Thelma Schade leading a children's group at Philadelphia's Haverford Center. For more pictures of deaconesses at work see page 15.

THE CHURCH IN THE NEWS

Augustana rejects limited merger

A plan for merging five Lutheran churches in the Middle West had been moving forward steadily since 1950. This month one of the five, the Augustana Church, said it does not wish to go into the merged church unless the United Lutheran Church is included too.

Any of the Lutheran churches of America should be permitted to enter the merged church, Augustana said. "The Augustana Lutheran Church expresses itself as unwilling to continue in unity discussions which are not open to all Lutheran general bodies," the convention stated on June 13.

"To be brutally frank," said Dr. Conrad Bergendoff, Augustana College president, in describing the five-church merger plan, "the United Lutheran Church is left out purposely. How can we have union with one of the greatest Lutheran churches ignored?"

Augustana was also concerned about whether the proposed merged church will endorse co-operation with interdenominational groups. It shares with the United Lutheran Church in membership in the National Council of Churches in the U.S.A. and the World Council of Churches. None of the other five now discussing merger is a member of the National Council. The largest of the five, the Evangelical Lutheran Church, rejected membership in the World Council at its 1948 convention.

Free Church will discuss merger

Without any promises about what it will do when the merger comes to a final vote, the Lutheran Free Church (one of the five involved in the five-church plan) decided on June 13 that it will appoi representatives to take part in drawi up plans for a merged church.

The vote was 383 to 12 after two hou of debate.

NCC headquarters stays in New Yo

There was no serious objection June 11 when the National Council Churches' general board was told by o of its committees that New York Ci should be the council's headquarters f at least 10 years.

Biggest reason for choosing New Yor it was indicated, is that a majority denominations in the council have hea quarters in the New York area. "It wou be utterly impossible for the Nation Council to function in any adequate w if the headquarters of the Council we a thousand miles removed from the maj denominational headquarters, since the has to be almost daily conference betwe the National Council leaders and t leaders of the co-operating chur bodies," the headquarters committ stated.

The council's general board agreed the New York proposal, and decided th before the end of the year a midweste city be selected—perhaps Chicago or Louis—to which council headquart may be shifted eventually. Denomi tions may be invited to consider movi their headquarters to the chosen city "some strong Protestant center of activi denominational as well as interdenom national," might be established.

Anti-segregation statement is adopt

A "statement on human relatio adopted last year by the United Luther

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urch executive and social missions rds was tame and timid compared h a statement on "the churches and regation" adopted this month by the tional Council's general board.

"Segregation is an expression of the eriority-inferiority attitudes concern- race, color, or national origin held aciously by vast numbers of Amer- ns," the statement pointed out. "It is o the means by which that attitude transmitted from one generation to other.

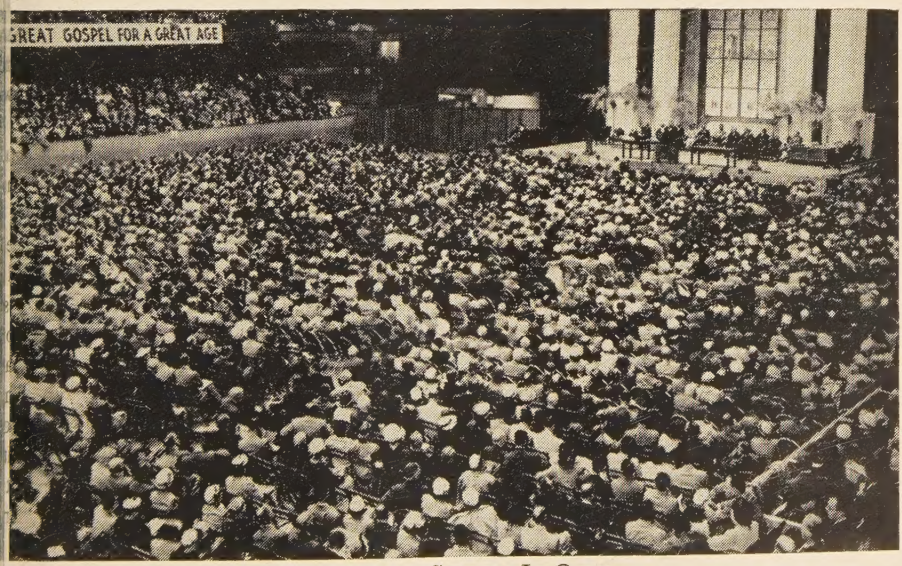
"Children in our society, observing norities as we segregate them, cannot ily escape the inference that such norities are inferior. Segregation as acticed in the United States probably s more effect on the attitudes of the ung than the formal teachings of schools about democracy or of the urches about Christian brotherhood."

The statement pointed out that "segregation as applied to our economic system denies to millions of our people free access to the means of making a living and sets for them insurmountable obstacles in their efforts to achieve freedom from want. . . . Segregation handicaps our nation in international relationships. . . . increases and accentuates racial tension. . . .

"Above all, the principle of segregation is a denial of the Christian faith and ethic which stems from the basic premise taught by our Lord that all men are created the children of God. The pattern of segregation is diametrically opposed to what Christians believe about the worth of men and if we are to be true to our Christian faith we must take our stand against it."

Segregation in church

Churches are much to blame for continued race segregation, the National

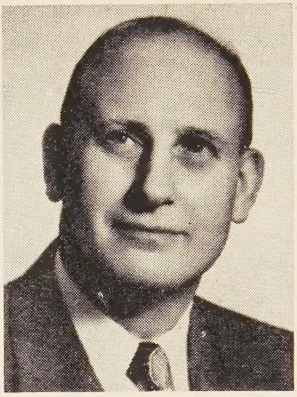


CONVENTION SEASON IS OVER

ost of the American Protestant churches hold their national conventions in May or ne. Some bring together as many as 10,000 delegates. More than that number Baptists and Disciples of Christ attended joint sessions in Chicago (photo above)

CHIEF EXECUTIVES ELECTED BY CHURCHES IN 1952

HERMANN N. MORSE
Presbyterian USA



JOHN A. DAWSON
American Baptist

HOWARD THOMAS W
Disciples of Chris

Council stated. "The pattern of segregation in the United States is given moral sanction by the fact that churches and church institutions, as a result of insensitiveness and social pressure, have so largely accepted this pattern in their own life and practice."

Detailed plans for ending race segregation were proposed. One of the "standards of measurement" proposed to the churches might be as follows, the council suggested: "All persons who accept Christ as Lord and Master and the doctrinal standards of the communion ought to be invited and welcomed into membership of our communion's parish churches."

Church-related schools, colleges, hospitals, homes for children and the aged, and other institutions "have a responsibility to serve persons who are members of their communion without regard to race, color, or national origin," it was proposed.

Opposition to the segregation statement came from several representatives of the Presbyterian Church U.S. Dr. John Land of New Orleans said "the sweeping changes advocated in this document must be done gradually. You cannot estal the kingdom of God by force." Dr. I and one other member of the coun general board refrained from voting v time came for adoption of the staten All other members voted in favor.

Fifty-fifty on social security

One church said this month that t in favor of including its pastors u U.S. social security, and another sa is opposed. Presbyterians USA le last month by approving a plan to p ministers to enroll for government sions if they wish. This month the byterians U.S. (Southern) disappro similar proposal.

The Evangelical Lutheran Churc vored the social security plan. A for a million-dollar pension fund is underway in the ELC, to raise per from $300 to $500 or $600. Such sions would be paid in addition to security benefits.

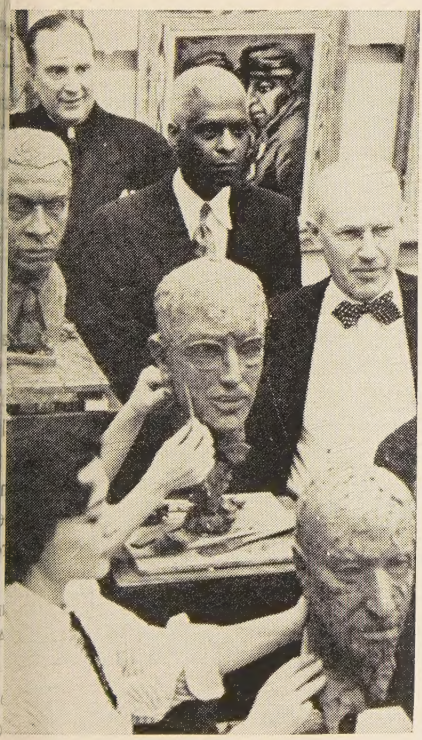
The U.S. Congress has indicated it would include clergymen in its for federal pensions if the churche prove. Social security for pastors,

gate to the Southern Presbyterian mbly, would be "another wedge by ch the federal government gains con- of our churches and educational in- itions."

ber leaves World Council post

Henry Smith Leiper had worked as d as any man now alive to get Amer- churches interested in world co- ration. Since 1948 he has been a rld Council of Churches associate etary. (The other American secretary Dr. O. Frederick Nolde.)

This month Dr. Leiper said he will resign his World Council position Sept. 1 to become executive secretary of the Missions Council of the Congregational Christian Churches.



LEIPER IS SCULPTURED

Henry Leiper (the man with the bow was among churchmen who posed month for members of the National ociation of Women Artists. Sculptors ved their skill in three-hour exhibition

Hymns are chosen for new Lutheran book

"Blest be the Tie that Binds" will be in the new Lutheran hymnbook to be published in 1955, although it had heavy opposition. So did "I Love to Tell the Story" and "Jerusalem, My Happy Home," which won their way into the new book.

But in the last sessions—after eight years of hymn-sifting—"I Know that My Redeemer Lives" and "Standing at the Portals" were left out.

This report came from Dr. L. N. Field, an Evangelical Lutheran Church member of the commission preparing the hymnal and service book for the United Lutheran Church and the other seven churches of the National Lutheran Council. There are three-quarters of a million hymns in use. The Lutheran committee examined thousands of them. During eight years the committee held six three-day meetings a year, making its selections from 20 well-known hymnals and other sources. Subcommittees held numerous additional meetings.

Top favorites among the Lutherans, said Dr. Field, are "Beautiful Saviour" and Grundtvig's "Built on a Rock the Church doth Stand." Among the 600 hymns in the new book the largest number which will be unfamiliar to United Lutherans are those from Scandinavian sources.

Problem for plain people

Back in the rural sections of Lancaster county, Pennsylvania, are colonies of square-jawed folks who won't compromise with the 20th century. The men with their long beards and broad-rimmed

black hats and the women in black bonnets ride in their buggies as people did two centuries ago. They refuse to let their children attend high school. When youngsters finish the eighth grade they should go to work on the farm, the Amish people say.

Pennsylvania legislators tried to solve the Amish problem by passing a bill permitting local school districts to grant work permits to children at 14. Pennsylvania's governor vetoed the bill, saying it would "practically nullify the provisions of the public school code in regard to compulsory school attendance."

Rather than put a lot of Amish parents in jail for refusal to let their children go to school, some Lancaster county townships have failed to enforce the school law this year. In the 1952-53 term, nine townships will not receive state appropriations for their schools if the law is not enforced, the state department of public instruction threatened this month.

Two years ago the school districts tried to enforce the law by fining or jailing parents who disobeyed. Amish parents paid the fines or served the jail terms. But the children stayed out of school.

Catholics censure Baptist ads

In Costa Rica, a newspaper, *La Nacion* in San Jose, sold space to Baptists for full-page advertisements explaining their ideas about the Scriptures. All parish priests in San Jose were instructed this month by Archbishop Victor Manuel Sanabria to preach sermons against the paper.

The archbishop and members of his staff cancelled their subscriptions for *La Nacion,* they announced. Editor of the paper, a Roman Catholic, said he accepted the ads because Costa Rica's constitution guarantees freedom of speech and worship.

Churchmen in politics

A Lutheran bishop in Finland, Ei Sormunen, may become his nation's pre dent when Juno K. Paasikivi resigns th fall. Party leaders are sharply divided r garding other candidates, and may co promise by naming the bishop.

"I know that it has been talked about said Bishop Sormunen, "but I have tak no part in any negotiations."

A bishop of Iceland, Bjarni Jonsso is the candidate of two parties for t presidency of his country in the June election.

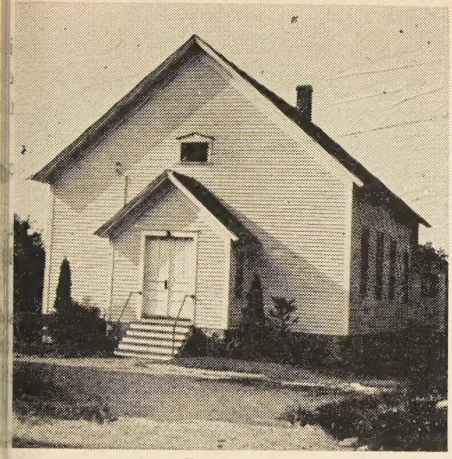
In Germany the Schleswig-Holste Synod decided this month that if a L theran pastor is nominated for parli ment he must go on inactive status in h church office. "Every Evangelical has t responsibility of exercising his politic duty," the synod said. "However eve person holding a church office has to extremely cautious in entering politics. He should report immediately to bishop before taking any political pc tion."

Presbyterians in Ireland ruled t month that a minister may become a c didate for parliament only after receiv consent from his presbytery. At pres one Presbyterian clergyman is a mem of the senate and another is minister agriculture.

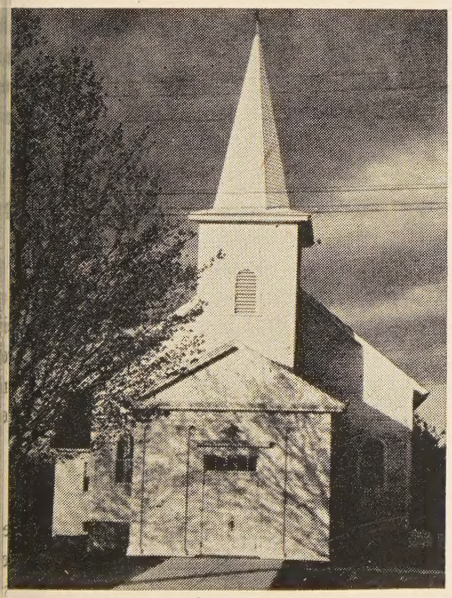
Wichita surveys its churches

Boom town of the middle west Wichita, Kansas, which has doubled population in a dozen years. This spr Wichita Protestants decided to find how their churches are keeping up v the newcomers. Visitors called at t thirds of the city's homes, found t church membership squares up alm exactly with the national average.

A third of the citizens belong churches in the city. Seventeen per c



BEFORE
Homely church can be beautified



AFTER
Remodeling of Congregational church in Taffins, Massachusetts, produced this result

belong to churches elsewhere. Nearly half don't belong anywhere, but only 14,289 say they have no church preference.

Methodists are Wichita's largest group —19.8 per cent, with Baptists close behind —17.6. Roman Catholics have 11.5 per cent, Disciples 10.8, Presbyterians 7.6, Lutherans 3.2, Episcopalians 2.1, and dozens of other denominations account for the remainder. There are eight Lutheran churches in the city, including a ULC mission congregation organized this year.

California half-way toward seminary goal

A quarter-million dollars from 80 congregations of the California Synod for the new Pacific Seminary is the goal this year. Last week the appeal for this fund was half-way toward success.

Twenty congregations had pledges covering their quotas in full (five were from 32 to 76 per cent above their quotas). A third of the synod's churches are planning not to make the appeal until autumn. "A careful estimate of present and expected results," reported the Rev. Paul Valentiner, appeal director, "seems to warrant the hope . . . that we shall achieve the full goal."

The seminary, to open in September in Berkeley, will train pastors for the California and Pacific synods.

Supreme Court won't decide

The U.S. Supreme Court had settled important church problems this year (released time . . . "The Miracle" case). But before adjourning for the summer it declined to give an opinion on whether a person who regards Saturday as the holy day is entitled to unemployment compensation after refusing a job requiring Saturday work.

Mary Jane Heisler, a Jew in Youngstown, Ohio, had turned down a job requiring Saturday work, and had applied for unemployment insurance. The supreme court of Ohio said she isn't entitled to it.

World News Notes

Squabble over Puerto Rican constitution

People of Puerto Rico were jubilant on March 3 when they adopted by a vote of 373,418 to 82,473 a constitution giving their island full home rule. But the constitution must be approved by the U.S. Congress.

Congress has stumbled on two points. The new constitution says every Puerto Rican has a right to free education, a job, adequate food, housing, clothing, and medical care. That is wishful thinking in the present poverty-stricken situation of the island, but some congressmen don't think it is proper even to wish for such "rights."

The other point is schools. The constitution says "There shall be a system of free and wholly nonsectarian public education. Instruction in the elementary and secondary schools shall be free and shall be compulsory in the elementary schools to the extent permitted by the facilities of the state. No public property or public funds shall be used for the support of schools or educational institutions other than those of the state. . . ."

That doesn't rule out church-supported parochial schools in strongly Roman Catholic Puerto Rico, but Senator Joseph C. O'Mahoney seemed to think it does. The constitution would have to be changed on these two points, said Congress, before it can get approval.

Jews may make peace with Germany

No amount of money could compensate for the crimes committed against Jews by Hitler's Germany. But the chances of a financial settlement for Jewish property seized or destroyed in Germany during Nazi days were good this month.

The Israeli government asked the West German Republic for a billion dollars to defray costs of resettling Jewish refugees in Israel. In mid-June the German government thought it might be able to pay $715 million during a seven or eight year period.

Film censorship is relaxed

Most sections of the U.S. will be obliged to reconsider the type of movie censorship they exert, it has been evident since the U.S. Supreme Court ruling in "The Miracle" case last month. The court had also outlawed the ban placed by a Texas community on showing "Pinky" because it transgressed the censors' ideas about race relations.

This month Maryland's Attorney General Hall Hammond ruled against the state's board of motion picture censors for forbidding the showing of "The Birth of a Nation" in Frederick. Showing the picture "could easily induce to riots and other crimes," the censors said. From now on, Mr. Hammond indicated, censorship only on questions of indency or obscenity can be allowed.

New York's appeal court this month upheld the state board of regents in banning a French film, *La Ronde,* saying it "tended to corrupt morals."

British prefer their own jellies

Roast beef may be tough and Brussels sprouts tasteless as the British cook them but English experts are convinced their own jam is better than the American.

"If high productivity in jam making was the aim, regardless of quality, then American methods were well ahead of the British," The *Times* of London said the British experts have decided. But British jam definitely tastes better. "American fruits of all kinds seem to lack the rich flavour of their British counterparts."

AMERICAN EFFORTS to raise the level of uman freedom throughout the world ave backfired. Some of our people are fraid that they might lose their own ights in the process.

Criticism has been aimed most strongly t the UN Convention on Genocide, vhich was passed by the General Assembly in 1946, and the UN Covenants n Human Rights, which are still in the rafting stage.

United States delegates took the lead n formulating these documents. But misivings at home kept the Senate from atifying the Genocide Convention. Rumblings of complaint are heard against he Human Rights Covenants, even beore they are completed.

Genocide

The Genocide Convention is an interiational agreement to outlaw mass murler, or a deliberate effort to wipe out a acial or religious group. It sets an interiational standard by which atrocities such s those at Buchenwald and Dachau ould be judged.

In the U.S. emotions have been aroused y the charge that lynching could be conidered genocide, and that those accused f lynching could be tried before an inernational court. Actually these fears are ot based on fact. Individual cases of omicide do not come under the definiion of genocide unless they can be shown o be part of an attempt to exterminate n entire group.

Each nation which ratifies the Genoide Convention is responsible for enorcing its provisions within its own territory. No American could be haled beore a world court on charges of genoide. But our hesitation to ratify provides the communists with a wonderful bit of propaganda: "Americans want to protect their freedom to keep on lynching!"

Human Rights

The attack on the Human Rights Covenants is more subtle. Here it is claimed that by guaranteeing rights which are less than those we enjoy in this country, we drag our ideals down to the level of other nations. If we subscribe to Covenants which state the principle of freedom of speech or religion less strongly than our own Bill of Rights, we are said to water down our American heritage of freedom.

We will have to learn the lesson that perfection is not achieved all at once. In developing world-wide standards, we have to start with those to which all countries can agree. From there we can work up by tedious stages toward higher goals.

Meanwhile, we do not forfeit our own standards. The Covenants state that their adoption will not limit the rights and freedoms already existing in any country.

One is tempted to suspect that the real reason for the opposition is not that the civil and political rights in the first covenant are less than similar rights here. Under the surface is the fear that the economic, social, and cultural rights in the second covenant will be more advanced than our own conduct, revealing areas of glaring inconsistency that exist in American life.

If we are to justify our role of world leadership, we will have to lose our fear of international commitments. As part of the price of raising the moral standards of the world, we must be willing to have our own practices judged by those same standards. —ROBERT E. VAN DEUSEN

Communists Rule Church in Hungary

By ANDOR M. LEFFLER

Complete control over Lutheranism makes church a tool in Red scheme for world power and poses problem for Hannover convention

SEVEN YEARS AGO Soviet armies occupied Hungary. Since that day a program of total communization of Hungarian life has been underway.

From the very beginning it was evident that the Lutheran Church in Hungary would not be overlooked in this total program. The only question was: What would be the role assigned to the churches in Hungary by the top ideologists of the Communist Party? Would the church be forced underground with bloody persecutions similar to those in Russia in the early 1920s; would it be allowed to exist within a tightly sealed magic circle, completely removed from reality, and gradually discredited as a regrettable psychopathic phenomenon within the new socialistic state; or would communist ideology be injected within the church so that it would and could be used as one of the tools to build the new communist world order?

THE NOW UNFOLDING overall policy of the new "Constitutional Synod" of the Lutheran Church in Hungary makes it very clear that the choice fell on the third possibility. The church will be so indoctrinated in communist ideology that it can be a useful tool of national and international Communism. This clearly revealed choice—which is fast becoming a reality—has very significant meaning not only as to the future policy of Communism toward the institutions of the western world, but it is a very real problem to be faced by the fast-approaching conference at Hannover.

What *did* happen in Hungary? From 1945 to 1948 the Lutheran Church in Hungary was allowed to live, more or less the traditional life to which it was accustomed during its past four hundred years of history. It was allowed to be a sort of safety valve for the "old guard." It was allowed to be a gathering place of the dispossesed where the nostalgic reminiscences of a lost society could find some solace and comfort in the allegorical preachings of pastors who themselves lived in that past. There were only two restrictions: no growth in institutional life and no development of prophetic leadership was allowed.

AT THE INSTALLATION service of Bishop Joseph Szabo, on March 18, 1948, Ernö Mihalyfi attacked church leaders for harboring "reactionary elements." Against this attack Bishop Ordass defended the prophetic integrity of the church. Thus the death-knell of this first era was sounded. Church schools were confiscated, church papers disbanded, service societies forbidden, and church leaders—both clerical and lay—who insisted on their right of prophetic criticism, and who identified their church as part of western Christian tradition, were removed from their posts. With the arrest of Bishop Ordass and Baron Radvanszky the first era of the Lutheran Church in Hungary under Communism was over.

The Rev. Dr. Leffler is pastor of the First Hungarian Lutheran Church, Cleveland, Ohio.

The second era began on December 8, 1948, when the "Constitutional Synod" of the Hungarian Lutheran Church signed the official agreement with the Hungarian Government agreeing to the separation of church and state and to a gradual elimination of state support within the next 20 years. The leadership which had been held by Ordass and Radvanszky now is—nominally at least—went into the hands of Bishop Zoltan Turoczy and Dr. Ivan Reok. Both Turoczy and Reok were under the sincere assumption that conflict with the present Hungarian communist state could be avoided as long as the members of the church would "mind their own business."

They believed that a pietistic, inward-looking, intensely evangelistic church life could be developed within the framework of the communistic state with complete neutrality. They believed that even though official church leadership might be required to pay homage at times to the present rulers of Hungary, with a complete program of "other-worldliness" they could save the *actual* spiritual life within the congregations from the ideological infiltration of the communist world around them. This hope for an inward-looking, pietistic church was shattered on Feb. 5. 1952, when the new "Constitutional Synod" of the Lutheran Church in Hungary was officially opened.

THE END OF THIS second era was evident as early as May 1951 when the *Evangelikus Elet* ("Lutheran Life"), the official organ, reported that the *Elo Viz* ("Living Water"), the house organ of the pietistic group of Bishop Turoczy, was discontinued on March 16, 1951, because the Hungarian Government "had to conserve the paper supply." The editors of the *Elo Viz* were graciously invited by Bishop and Editor Dezsery to contribute weekly articles to *Evangelikus Elet*, but in the same issue a bitter attack was made by the same bishop and editor on the pietistic and evangelistic life of the prayer-, and Bible-study groups called to life in the congregations by the editorial staff of the *Elo Viz*.

This date marks the gradual and growing aggressiveness of the Dezsery-Veto group whose determination it was to change quiet and pietistic Lutheran church life into an aggressive and militant tool of the ruling communistic order. In harmony with this policy 90 theological students were transported from the quiet provincial town of Sopron to Budapest. The *Lelkipasztor* ("The Pastor"), the only monthly theological journal, was taken from the hands of Imre Veoreos and placed under the editorship of Bishop Lajos Veto. Thus all the tools of ministerial education came under the direct control of the Dezsery-Veto group.

THEREFORE, WHEN the new "Constitutional Synod" opened on Feb. 5, 1952, it was not surprising to hear in the opening address of Bishop Dezsery the aims of this third—and perhaps now final—era of the Lutheran Church in Hungary:

"God wills it that we be a church, and that we should do the work of a church in the Hungarian People's Republic. There are many in our church who understand this commandment of God, but not too many understand it rightly. This is the way to understand it correctly: We must not become a church in the Hungarian People's Republic hermetically closed within ourselves, but we must be a church in *relation* to the republic. With our service we must not serve the church for its own sake, but we must serve our people . . . The constitutional work of our synod is a guarantee that we . . . are one with our country in the building of the self-

same future which our people see before themselves, for which our people labor each day."

THIS WAS PLAIN TALK. In fact, so plain, that Alexander Ronai in the name of the Supreme Council of the Hungarian People's Republic said joyfully: "We are confident, that the struggle of the Hungarian Lutheran Church in behalf of the rebuilding of our country, in behalf of the defense of peace also means that the church identifies itself with the support of that fight which our people wage against its external and internal enemies."

This, of course, was even plainer talk. So plain, in fact, that at the next official meeting of the synod, on Feb. 19, it was reported that Dr. Ivan Reok, the general superintendent, Bishop Zoltan Turoczy and Bishop Joseph Szabo tendered their resignations. In place of Dr. Reok, Erno Mihalyfi, the chief antagonist of deposed Bishop Ordass, was unanimously nominated and eventually elected. Since the Constitutional Synod was to combine the four existing bishoprics into two, there was no need to nominate anyone in the places of Turozcy or Szabo. Thus the door was very definitely closed.

AT THE HANNOVER convention in July, world Lutheranism must be prepared to meet with the men of this third era of the Lutheran Church in Hungary. These men, perhaps sincere in their own conviction, labored long but ruthlessly to make their church an integral part of the life behind the Iron Curtain. In this they have now succeeded, at least on the organizational level. They are coming to Hannover in the persons of Veto, Dezsery, Grunvalszky, Gyongyosi, Palfy and Buchalla to defend their right to live the life of confessional Lutherans within the social and political ideology which was forced upon their country by historical circumstances but which they now hail by conviction.

It would be well to remember Bishop Dezsery's indictment against the "Leaders and Press of Western Lutheranism" in a paper published last September:

"The leaders of American Lutheranism do not even notice how American ideology rules their theological and churchly statements. It is in their blood. For this reason they think that a Lutheran, wherever in the world might he live, can be a *confessional* Lutheran only if and when he holds the liberal democratic, capitalistic and idealistic philosophic mixture of the American way of life to be self-evident truth . . . American church leaders feel that whatever is happening now in the eastern half of the world is an attack on the American way of life, and yet they try to defend not the American way of life but the central message of Christianity . . . Plainly speaking, the American church leaders consider the Hungarian Lutheran Church which since 1948 is not willing—and cannot be willing because its conviction based on the Word of God—to defend the western civic way of life, to be the traitor of Christianity.

This is where many people stand in the Hungarian Lutheran Church today. How many, we do not know, but *only* people thinking thus will be present from Hungary—and from other Iron Curtain countries—at Hannover. Our representatives going to Hannover will have no easy task

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THE CHURCH is never in greater danger than in times of peace and quietness.—MARTIN LUTHER

"Speak, Lord, Thy Servant Heareth"

New Deaconesses Serve in Many Fields

A PICTURE STORY

Fifteen girls have been consecrated as deaconesses of the United Lutheran Church during the past two years. They are now serving in various fields. Some are with congregations, some work in institutions, some in general work. On these pages are shown some of the "new" deaconesses of the church as they pursue their daily occupations.

Above is the consecration service held early this month in the chapel of the Mary J. Drexel Home at Philadelphia for three candidates, as Sister Rose Ann Kraus (from the Indiana Synod), Sister Evelyn Sue Roth (Northwest Synod), and Sister Olivette Roth (Pennsylvania Ministerium) were consecrated. Both the Philadelphia and the Baltimore Motherhouses will be settled in new quarters before the end of the year.

Four of the deaconesses consecrated during the past biennium will devote at least one year to field work, promoting the diaconate among young women of the church. Sister Bernice Pantel (left) is one of these temporary associate field secretaries for the Board of Deaconess Work. Since they are constant travelers, the suitcase is a sort of symbol of their calling.

Serving children in institutions is another important field. Sister Rose Ann Kraus (below) helps care for the children in the Tiding Over Home at Brooklyn, New York. On cook's day off she presides at the kitchen range. Every day there's a round of chores—bathing children, teaching them, caring for their daily needs. She has suddenly become "mother" to a very large brood!

Another form of institutional work is depicted on the front cover, as Sister Thelma Schade, who came from the Virgin Islands and is the ULCA's only Negro deaconess, instructs a group of children at Philadelphia's Haverford Center.

Most of the recently consecrated deaconesses have accepted calls to work of this sort, rather than to parishes.

In Western Canada, Sister Bertha Becker is an educational missionary under the auspices of the Board of American Missions. Here she instructs a youth group.

Playtime is also worktime for Sister Mary Shepley, parish deaconess at St. John's Church, Easton, Pennsylvania, and director of the community Christian kindergarten.

At Zelienople Children's Home in Pennsylvania, Sister Dorothy Snyder works with a group of girls who exercise the feminine prerogative of primping before a mirror.

Old folks need the cheerful help of the Sisters, too. Here Sister Maye Walker serv dinner to a table of her wards at the Mary J. Drexel Home for the Aged in Philadelphi

A trained librarian, Sister Alma Koder has an unusual assignment. She guides the aged and sick in institutions in the Philadelphia area in the selection of reading matter and looks after the libraries at various hospitals and homes. Reading not only proves a pleasant pastime but can be valuable therapy, opening up new areas of knowledge to those who cannot experience them at first hand.

Others of the new deaconesses are serving as dietitians, guidance counselors, and in other phases of parish or institutional administration. The calls for help outnumber the personnel to answer them by a wide margin—something like ten-to-one. To meet the great need, the field secretaries are seeking more recruits for the diaconate and the schools will also continue their programs for training other church workers.

The motto inscribed on the pulpit hanging at the chapel of the Philadelphia motherhouse still reflects the devout and faithful attitude of the humble servants of God who wear the garb of the deaconess—"Speak, Lord; Thy servant heareth."

CATHOLICS ARE CHRISTIANS TOO!

By GRANGER E. WESTBERG

In spite of official aloofness many Roman Catholics are eager to enter into American church life in fellowship with others

"FATHER JEROME, how much do your people have to pay to have their sins forgiven?"

Fourteen-year-old John, a member of my confirmation class, was speaking. He, together with his classmates, was on a two-hour study tour of near-by St. Mary's Roman Catholic Church. We wanted the children of our Lutheran church to hear from a priest a true description of the customs and doctrines of the Roman Catholic church. Many of our children picked up strange and foolish stories. We felt that a personal tour would be the best way to clarify the picture.

Father Jerome gave John a dime. Then to June who was standing next to him, he gave a dollar bill. He invited each of the children to come into a confessional booth and give him the money as he sat in his accustomed place. The rest of the children watched with interest, for the priest left his door open so they could observe. Of course, neither was successful in giving the money to him because of the tightly woven screen which separates the penitent from the priest.

THE ENTIRE PERIOD was spent in helpfully discussing many of the other fallacious ideas which Protestants tend to hold. They found the priest to be a very human sort of person who quoted familiar Scripture verses and was concerned that men should learn more about Jesus.

During those two hours the children were not always in agreement with the answers he gave concerning such things as saints, holy water, purgatory and the use of Latin in the service. But the purpose of the tour was to help them to see that underneath all these things was a basic faith in God which strongly resembled their own. They were, however, startled by the priest's answer, when at the conclusion of our stay, I said, "Father, I want you to bring your class over to our church for a similar study."

He laughed and said, "Haven't you heard, this is a one-way street!"

This answer troubled our children. For weeks thereafter they asked questions such as, "Why is it that the Roman Catholic church does not allow its people the right to know first hand what goes on in the Protestant church?"

WE BELIEVE THAT though the Roman Catholic church has tried to keep its people isolated from Protestants, they're nevertheless being influenced by the Protestant way. A quiet, healthy reformation is taking place among the lay people of the Roman Catholic church in America.

The democratic spirit of America simply cannot be kept out of the Roman Catholic church. Try as it has to isolate its people by parochial schools, rules against worshiping in Protestant churches, forbidden books and magazines, it has failed among its educated people, at least, to enforce such Fifteenth Century restrictions. Many intelligent Catholics

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The Rev. Mr. Westberg is chaplain of the Augustana Hospital in Chicago.

ay "We have a right to think for ourelves, and to know both sides of every uestion, even the religious question."

The spirit of freedom—freedom to hink for one's self—has been so well inulcated into the American child that he efuses to be subservient, as were his imnigrant parents, to the rule of the hierarchy of priests, bishops, cardinals and ope who claimed the right to do his eligious thinking. The worth which lemocracy has placed on the individual nd individual initiative is most upsetting o a system which has succeeded best in hose countries where it has been able to eep its people in subjection, and we night add, in partial ignorance.

AMERICANS, Protestant or Catholic, ebel at anything that smacks of dictatorhip. They want to feel that they have a oice in planning any movement with which they are affiliated. As a result, he Catholic layman is more and more making his voice heard in the discussions of his church. He is not convinced that he should be excluded from meetings of his church which have to do with the establishment of policy.

He questions the wisdom of a priestruled church where he as a layman is given little opportunity to express himself or even to have a vote. He envies Protestant laymen who enjoy the privileges of the democratic process in all matters pertaining to their church. He is asking, why, when he belongs to a congregation, he has never heard of a "congregational meeting," and why it is that the people of the church are seldom consulted or given a chance to vote on issues that have to do with local interests.

ANOTHER REASON we think healthy changes are taking place within the Roman Catholic church is that one-third of all marriages conducted by priests are now mixed marriages. With 85 per cent of America made up of Protestants and people of other or no religious interest, the young Roman Catholic often falls in love with one whose religious background differs from his. It is a well-known fact among Roman Catholics that the Protestant church usually stands to gain in families where there is a mixed marriage.

Some Roman Catholic writers say that the greatest leakage from their church is through mixed marriages.

In speaking to young Catholics a well-known priest says, "You may think that because your Protestant friend has agreed to sign the promises everything will be all right, but don't forget that there is always a Protestant grandmother or auntie around the corner who did not sign the promises."

In other words it is next to impossible to insulate a Catholic-reared child from Protestant influences in a mixed marriage. It is hard for a child to be hostile toward a religion which means so much to one of his loving parents. And if he chances to fall in love with a Protestant he finds it much less difficult to turn.

Last year, in one Lutheran synod alone, 3,180 Roman Catholics turned Lutheran, while this synod lost only 950 to the Roman Catholic Church. The majority of the 3,180 came into the Lutheran church through mixed marriages.

A PROMINENT Roman Catholic layman who grew up in a "mixed marriage" home finds himself constantly questioning rules and regulations of his church. Free-for-all discussions which he had as a youth with his intelligent Protestant father have conditioned him to debate anything which is contrary to Scripture.

This man and many others like him are showing the new attitude of many sincere and devout people who will not

tolerate the repressions which the Roman Church has encouraged through the years. In America these laymen are not afraid to express themselves. As more and more of them from "mixed marriage" backgrounds begin to say what they think about the rights and worth of the individual, the Roman Catholic church will have to make significant adjustments.

The Roman Catholic Church in America is being influenced by Protestantism more than it realizes. Mrs. Smith who is a Lutheran and Mrs. O'Malley who is a Catholic have not been close friends and nextdoor neighbors for 35 years without something happening to their appreciation of each other's religion.

THE YOUNG Roman Catholic at the State University who was taught to believe that Protestantism is hopelessly divided gets quite a jolt when he finds the Protestants on the campus united on the essentials of Christianity and enjoying weekly fellowship periods together. He asks his priest why as a Christian he is not allowed to join them. The dictator-type answer he receives bothers him. He either openly rebels or represses his feelings until another time when his right to free discussion is again hampered. Some day he will speak out openly in favor of changes.

The Roman Catholic church is at its best here in America. It is here to stay. It has made outstanding contributions to the spiritual undergirding of our country. We will be living and working alongside it for the rest of our lives. There is no reason for wasting our energy foolishly fighting it or prejudicing our children against it when we have so many God-given tasks to do for our Lord.

HONESTY REQUIRES that we accent the positive qualities of that church at the same time that we protest against doctrines and customs which violate the spirit of Christ. We must teach our children that they too are Christians—of a different denomination. Fifty years ago even many Protestant groups were not walking arm and arm, but today they work like brothers in a common cause.

People are growing up within the Roman Catholic church who will propose a constructive program for bringing their church up-to-date in matters concerning the rights and privileges of each individual in the Kingdom's work. These people are products of solid democratic upbringing and can no longer tolerate the anti-democratic policies of their church. They seem to be succeeding in starting the ball rolling.

A large percentage of Roman Catholics see the incongruity of a totalitarian system of church government in a democratic country. They need leaders who will clarify the issues and show that people actually want reforms. As this spirit begins to grow the Roman Catholic church in America will tremendously increase the effectiveness of its Christian witness.

America is the only place in the world where such a reformation can take place. It is happening here. We can pray that it will be a mighty movement to strengthen the whole Body of Christ.

JUNE WEDDING

When the invitation first came, we had no real intention of taking the children. After all, it had been several years since Marta used to baby-sit for them. Susie was still at the bottle-warming age then, for I remember Marta's amazement when I showed her how to warm the milk in the bottle instead of pouring it out in a pan and then back into the bottle.

For a couple of years after the Brents moved to Glenmount we didn't see them at all. Marta had a job with an insurance firm, I think, and from what I heard from her grandmother her leisure time was a succession of dates.

It was one evening last fall that she stopped in to see us and introduce the young man she was engaged to.

She was pretty as a picture with her pink cheeks and sparkling eyes. Happiness was written all over her like a neon sign. "This is my fiance, Jack Derring," she said, "and Jack, these are the famous Meltons."

"Glad to meet you at last," Jack smiled, shaking hands with Dan. "I sure have heard a lot about the Melton family. Marta calls your youngsters her first family, you know."

Marta had an arm around Karen and one around Pete. Susie was peering from behind the shelter of Dan's solid bulk. But before the evening was over she had completely forgotten her shyness. "I'm coming to your wedding," she announced.

"Of course you are, all of you. I wouldn't feel married without the five Meltons there to wish us happiness."

I never gave the matter another thought till the invitation came with the names of all three children included on the inner envelope. Dan and I decided they were just being kind. Karen's manners are fairly trustworthy but with the other two you have to expect the unexpected. I wrote accepting for the adults and declining for the children.

Such a wail as I got by return mail! Marta was counting, simply counting on having her darlings there. She was going to have six children exactly like them, two of each, and her wedding day would be ruined if we left them at home.

"No matter what she says, we can't. They might talk out loud, or do any one of a dozen things that would ruin it far more than their absence," I worried.

"You can say that again!" Dan was definite.

"Though you do hear of playing things with children ahead of time so they will know what to expect and behave properly."

"Well," Dan sighed, "I'll leave it up to you. If you coach them enough, it might work. But it doesn't sound like my favorite sort of a picinc."

So I wrote Marta we would try not to ruin her day. Then we started playing wedding. We played going into the church and standing quietly until the usher offered mama his arm. And we played walking softly to the pew. We played "receiving line" another time, so they wouldn't get tired of the game. We practiced our "pleases" and "thank you's"

although Karen got cross when Pete insisted he was having his fifth or sixth ice cream.

THE SATURDAY of the wedding dawned clear and cool. Just the sort of day a bride would order if she could select the weather along with her color scheme. The children were up with the larks—if we have larks in these parts. And good—!"

The organdy sister dresses I'd made for the girls turned out beautifully, even if I had had to finish them in that awful heat wave last week. I could tell Dan was simply bursting with pride when he looked at them. And Pete looked like a little man in the suit Jackie Matthews outgrew this spring. He and Dan looked like a large and small copy off the same engraver's plate.

When we reached Glenmount, Dan found a parking space fairly close to the church. "Everything's going my way," I hummed, while Dan smiled agreement.

"I've changed my mind," Pete announced. "I am not going to the wedding."

"We can't disappoint Marta," I urged. She is looking for us."

"No."

"It's going to be fun, dear. Remember what fun it was to play wedding?"

"I hate that old game."

"And I hate you!" Karen's lip was quivering. "You always spoil everything when you get stubborn."

"Take it easy," Dan's voice was quiet, but everyone recognized its authority. "Pete is going to the wedding because the family is going. We have lots of fun in our family, and here's what's going to happen. When I walk into that church I'm going to have Pete's hand in mine. Men must stick together. Mother will go first, then Karen and Susie, then Pete and daddy. I don't want to go alone."

PETE GAVE A GREAT sigh and capitulated. Above his head, Dan said silently, "Scared!" I had been so anxious to get their manners down pat I had forgotten this might be a frightening experience!

At the church a pleasant young man who looked enough like Jack to be his brother greeted us. (At the reception I learned this was the groom's cousin.)

"Friend of the bride," I murmured. "Fairly far back, if that's all right."

"Quite all right. How about this rear pew?"

"Wonderful!"

We bowed in prayer. As I raised my head, Karen leaned across Susie to whisper, "Why does it say 'Trinity' on that sign? That's what it says in our church."

"I'll tell you later."

"What did Karen say?" Susie's stage whisper carried at least to the pew in front. Two very young girls turned to look at us.

"I'll tell you later."

"That's what *you* said. What did *she* say?"

"We mustn't talk now. Ask me after awhile."

"Where's the bride?"

"Don't you remember, we sit still till we hear the wedding march? Then we know the bride is coming."

"Then where's the singing lady?"

"Here she is now."

A girl about Marta's own age rose from her place in the chancel. In a rich contralto she sang the beautiful "O Perfect Love" which seems to mean more and more as the years go by. The children listened spellbound. Then the organ pealed forth the familiar trumpet call and the first bridesmaid appeared.

Throughout the service the children were so good I almost forgot they were there till Pete called me back with a disgusted, "Kissin'!"

Genesis Up to Date

America was made by God, not by the Americans. He had a purpose in giving us a great land, and a plan for what He wants us to do with it

AN EDITOR of a British newspaper, during the course of an editorial debate regarding the translation of a particular verse of Scripture, wrote: "In quoting the Bible we must take the Authorized Version, and not the interpretations of scholars, however wise." [1]

I don't know if the editor thought the Bible had been delivered from God in the King James Version. These translators at the king's court were, after all, only "scholars, however wise." One layman suggests perhaps we are afraid to read the Bible in modern language; because when parts of the New Testament are stripped of the beauty of ancient English, they reveal some rather ugly facts. But the fact of men's treatment of God *is* ugly; sin is always ugly. Perhaps if we face frankly the ugliness of sin, we may be more eager to seek forgiveness.

What we are going to do today in our Bible Study is *not* a new translation of the Bible. But it might be helpful to take the Genesis story and rewrite it ourselves. Remember, this is no amateur attempt at translation from any originals. Let's just take the Scripture as we have it, and interpret it into specifically American terms.

WOULDN'T THAT first chapter of Genesis read something like this:

In the beginning, God made America.

And God said: "Listen, America. You will have at your disposal much scientific information about some of the instruments of weather and climate and ice-masses that I have used. You will learn something of the eternal cycles that I have decreed; that things shall grow, and bloom, and wither, and die, and return again to the dust, and again begin their cycle of life. Use that information. It will help you to understand my world. But remember that I have made it, and it is mine."

God made the great Atlantic and Pacific that surround America, that are the source of much of its wealth.

God made the irregular coast-line, that it might be possible for ships to anchor here, and for trade to flourish. And God said: "These harbors are good. Remember to keep them that way."

God made the rolling plains of rich, black soil. And He made the sun to shine the right amount of time and in the right intensity; and He made enough rain to fall. And God saw that those rolling plains of black soil were good.

AND GOD SAID: "Listen, America. I have given you good black earth. I have made it, and I am letting you use it. But you did not make it; and it is not really yours. It is your responsibility to keep that soil rich, by intelligent rotation of crops, by proper plowing, by scientifically developed fertilizers.

"You have no right to exhaust the fertility of this soil just for your generation. For I did not make it only for you. Some

[1] Sayers, *Man Born to Be King.* Harper.

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend unto the hill of the Lord? or who shall stand in his holy place?
He that hath clean hands, and a pure heart who hath not lifted up his soul unto vanity nor sworn deceitfully.

PSALM 24:1-4

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day you will leave it; and when you do, I require of you that you shall leave it in as good shape as you possibly can. I ask only what any owner asks—intelligent, careful use of his property."

God made the rich deposits of iron and coal and oil. Through centuries of time, God made them. And God said to America: "Listen, America. I have given you much wealth in the bowels of your earth. You must study carefully how to extract it wisely, that there shall be no waste. That is your responsibility. That wealth can be transformed into great use. It can make steel girders for your skyscrapers. It can make bridges that will span large rivers, and incidentally, leave you quite breathless with their beauty. It can make automobiles and refrigerators and kitchen sinks. And it can make guns, and bombers and tools of such hideous destruction as have been unknown in all ages.

"It is not difficult for you to know which of these belong to my way. Because this wealth really belongs to me, it is up to you, America, to bend every conceivable effort, to dedicate every ounce of will, to enlist every resource of your fertile imagination, to so order men's relations with one another that it will be possible for you to use this wealth in my way. And remember, America, I made them for *use;* or in your own technical jargon, I made them for the consumer, to satisfy men's needs and wants."

AND GOD MADE the great forests. For the conserving of the soil, and for the making of wood products, and for the building of homes; and for beauty, too, God made the forests. For God built the longing for beauty into the heart of man. And God looked at all that He had made to be America, and saw that it was good.

And then, in the long course of history God brought to the shores of America the dispossessed of Europe. And through their fierce desire to worship Him in freedom, through their eagerness to make good and to enjoy some of the good things of the earth, through their struggles against the wilderness, God made of them a nation. And God said:

"Listen, Americans: I have brought you here out of the wilderness of your own despair and hopelessness. I have brought you to a country rich with soil and trees, and good climate, and coal and iron, and opportunities for trade.

"But I haven't brought you here just to enjoy yourself and get rich and live on the fat of the land. I have brought you here to combine your energy with the richest resources the world has known and in that combination, to develop the greatest industrial power the world has ever known. But if you think that is the sole aim of my creation—to create wealth and enjoy it for yourselves—then, Americans, you are indeed deluded creatures.

"For know this: that I, your God, have brought you here to this place of strength and power and prestige so that you can face the problems of hunger and disease and poverty that threaten my Children everywhere—and in my Name, you can be the answer to their problems. And that day, you shall know the glorious fulfillment of your own purpose!"

Personal Problem Clinic

Gossip vs. discussion

QUESTION: Two of our neighbors have recently had serious troubles. Naturally we have talked about these affairs at home, and our two children have been eager listeners later they talked about one of these troubles and treated it as a laughing matter. That gave me somewhat of a shock.

I am wondering whether it may be a mistake to talk about the problems of other people in the youngsters' presence.

REPLY: The desirability of such discussions in the presence of children depends upon whether you are dealing with real facts or with gossip. Mere gossip, to which most humans are somewhat addicted, is likely to arouse a kind of satisfaction, or a sense of superiority, over other people's troubles. Such an outcome, of course, is to be avoided.

But if the discussion is based on regard for persons and solicitude for their welfare, it is a different matter. Talking over people's problems and difficulties, with a view to explaining them, understanding them, and, if possible, giving some help, will reveal to children a family's wholesome concern for others. Depending on the age of the children, it must be admitted, a great deal of such a discussion is likely to be over their heads. They will, however, catch the sense of concern for people and the value we set upon human personality. That will be worth while.

Adopted son

QUESTION: We have an adopted son. Years ago we told him about his adoption. When he went into the army he had to have a birth certificate. That aroused his interest in the identity of his natural mother. I told who she was.

Before he married I advised him to tell his fiancee about his adoption, and he did so. When he returned from overseas they settled down and now have two children. They have looked up his mother and have gone to see her twice. He has told us he is glad we are his father and mother. When he returned from Korea he and his family spent their furlough with us. But their going to see his mother has broken my heart. I have lost my trust. When they go to the city I will always wonder. My husband has told him he must choose between us and the woman who gave him birth.

REPLY: You made no mistake in telling your son that he was adopted. It is almost certain that someone else would have told him if you had not. Even though you had moved to some distant place, it is likely that at some time he would have had contact with one or more persons who knew the case. The fair thing is to give the facts.

It is natural that upon growing up a young person will be interested in finding out about his natural parents and the family. It isn't likely that any harm will result from your son's contacts with his natural mother. Acknowledge to yourself that he and his wife have a right to know and have contact with her. If you maintain a kind, generous attitude toward him and his family in regard to this matter it is likely that you will continue to enjoy their love and respect in a high degree. A jealous, possessive attitude will drive him away from you. Demanding of him that he make a choice may do the same thing. It is really in your hands now whether you keep him or lose him. You had better show him and his wife the same kind spirit you cherished toward him through the years.

Consider also that your son is now a man—married and on his own. No parent, natural or adopted, has a right to reach out and try to control the actions and contacts of a married couple, or of an individual. After all, you had the blessing and satisfaction of rearing him and having his devotion through the years—a devotion which I believe you can still have if you don't kill it by doing some foolish thing.

—EARL S. RUDISILL

Investigation of Four Christian Words

Bible Key Words from Gerhard Kittel's Theological Wordbook of the New Testament. Translated and edited by J. R. Coates. Harper. 329 pages. $4.

This book is a study of four Bible words: love, church, sin, and righteousness. Each study represented, originally, an extensive article in Gerhard Kittel's *Theological Wordbook of the New Testament,* begun in 1930, half-completed at Kittel's death in 1948, now being carried forward to completion under the editorship of Gerhard Fredrick—a work probably without parallel in the vast literature of Biblical study. The translating and editing of this English book has been most ably done.

Psychologists agreed that one way for anyone to increase his mental and moral well-being is to increase his word power. Jesus, of course, said that a man lives no less by words than he does by bread. It is often forgotten that Luther showed us what can be done by taking one term like "justification by faith" and filling it with content.

The occupational disease of religion, as it is in every other area of organized life, is that words become emptied of their meaning. It is at that point that religion becomes mechanistic and magical. A word lives again when its content is restored to it, when it becomes an instrument of identifying and experiencing life instead of a substitute for the experience. This is the work which this book undertakes to do for four great words of life for us.

No one should undertake to read this book without his Bible. He should make up his mind to read all the footnotes and to look up all the references. The text is full of Hebrew and Greek words but this will be no handicap to the person who does not know these languages or whose knowledge of them has rusted into uselessness. The meanings of all the terms are given in English. While the reading of every reference will slow down the pace, it is in the reading of the references that meanings will come alive to the reader and the rich fullness of scripture and of the terms will come home to him.

It is just in this that this book pays a high tribute to Christians, both clergy and laity alike. It puts the doing of a great job like this within our power. Then it treats us as people who are intelligent and intent enough about faith and life to do a job like this with four words which certainly are four of the greatest words of life for us.

CHARLES LESLIE VENABLE

Harrisburg, Pa.

Popular Theology

Guide to the Christian Faith. An Introduction to Christian Doctrine. By William A. Spurrier. Scribner's. 242 pages. $2.50.

This little book succeeds fairly well in its aim of filling a gap between technical theology and popular religious books. However, the book would have been improved by the omission of the first two chapters on theology and reason, which are laborious. Also, the book needed more careful editing.

One merit of this *Guide* is that it not only formulates the Christian doctrines but also shows fairly well their experiential meaning by illustration, analogy, and explanation. For example, Spurrier interprets the "image of God" as man's spiritual restlessness which causes him to seek God. Again, sin is man's false pride in believing that he can save himself from spiritual anxiety. Similarly, in the doctrine of God it is pointed out that to call God a Father meant to ancient, patriarchal people that He is love-manifested through-justice. Today, Jesus' meaning is dimmed in a society where "mother is often God to the children." As always, there are many debatable inclusions, as in the insistance (against Nygren) on the propriety of self-love, i.e., that man must have the ability to live with himself in spite of limitations and wrong tendencies, yet without smugness or despair.

The author carefully avoids trying to prove o much. He seeks to find common ground th a doubter and concedes as much either critical scholarship or to foes as the facts rrant. Some will feel that he yields too uch, as in suggesting that Jesus erred in edicting that the Kingdom would be fully alized "in this generation." Nevertheless, urrier holds to the historic doctrines of e church (resurrection, eternal life, jusication, etc.) and shows dynamically that e Christian faith is not a mere summation doctrines but rather a religious experice in which the doctrines serve as answers questions about the meaning of God.

Rock Island, Ill. GEORGE B. ARBAUGH

he Soul Needs Medicine

Religion, Healing and Health. By James Dale an Buskirk. Macmillan. 153 pages. $2.50.

The author is both a physician and a inister, and speaks with authority as a ember of each profession. He shows the lationship between anxiety, fear, worry, nd sin, and the bad effect it has on health. e cites instances where religion can relieve ie condition which results and allay anxties and thereby cure the patient.

In discussing psychosomatic illnesses in ie early chapters he describes the relation etween the body and the soul, and the efct on emotions and illness. His description f the sympathetic and the parasympathetic ervous system is more for professional eading than it is for the average lay reader. he chapter on faith healing and the cults good and timely, and explains why inividuals can apparently get some remarkble cures because those whom they treat re sick in mind and not in body.

This book is an attempt to show how reigion can be used for healing and for health f body and soul. The author distinctly ates that religion is not to take the place of iedical care, surgery, and nursing care, but iat it is an aid to put the patient in the roper frame of mind so that he can get ell. Probably he overdoes the role of reigion in curing many of the psychosomatic iseases, because many ministers and other deeply religious people have psychosomatic ailments which are due to worry and anxiety in trying to live in our present world and are not due to a lack of faith in God.

Many of the illustrations of the different types of neuroses really are not altogether psychosomatic. Some of them are those of a true psychopathic personality. However, as a whole this book is well written and gives an insight of the relation between the mind and the body and it should make good reading not only for the laity but for the clergy and the members of the medical profession.

Hickory, N. C. GLENN R. FRYE

Good Sermons

Go Inquire of the Lord. By Gerald Kennedy. Harper. 125 pages. $1.50.

Here are six brief sermons that get to the heart of a Christian's problem in witnessing to his faith in this our day. They reveal their author's wide reading and clear thinking. Incisive and simple vocabulary, fresh and pungent illustrations, thinking in today's terms and problems—all add up to a book that will put iron in your blood and nerve your arm for fight.

A few quotes: "Salvation is both a receiving and a doing." "Men who have not thought for years of their own religious obligations are ready to complain that God is not fulfilling His." "What men can receive, then, is dependent on both what they are and what they do." "If society means anything at all, it means being served far beyond one's deserving, and the sensitive person will never deny his debts." HENRY SCHERER

Los Angeles, Calif.

The Word of Truth. By Samuel Martin Miller. Augustana. 158 pages. $2.

The former dean of the Lutheran Bible Institute at Minneapolis has set down in orderly fashion 52 brief statements of Christian doctrine. They deal with such fundamental subjects as the nature of God, redemption, regeneration and the like. Their brevity makes the book useful for rather deep devotional reading or as an outline of conservative theology. A. P. S.

LETTERS
TO THE EDITOR

Questions on RSV

SIR:

Your "Conclusion" in the June 4 LUTHERAN "crusading for the Revised Standard Version of the Bible in our new Hymnal" has finally stirred a silent one to unpremeditated action. Though I evidently belong to that unenlightened 25 per cent of "old fogies" who would support the Commission on the Hymnal, I can be permitted to raise some vexing questions about this business.

Is it true that 75 per cent of the church favors the use of a translation three-quarters of which it has not seen? The Old Testament hasn't appeared to my knowledge . . .

Isn't it true that the Revised Standard translation is basically an interpretation, rather than an accurate translation? And if an interpretation, what part did the characteristic Lutheran interpretation play in its preparation?

Were the debates which resulted in synodical resolutions seasoned with the advice of scholars whose ability to handle the original languages was unquestioned, and with laymen to whom the words of Scripture had gained a rich literary ring? Were these actions unanimous, and were they expressive of the laymen of the congregation? . . .

Augusta, Georgia HENRY E. HORN

Of 1,880 verses of Scripture in the Epistles and Gospels for the church year, only 74 are from the Old Testament (and more than half of these are in Epistles for minor festivals seldom observed in our churches). So the church has had since 1946 to become thoroughly familiar with 96 per cent of the text proposed for use in the new book.

It is generally agreed by scholars that the Revised Standard comes much closer than the King James in being an accurate translation of the Greek text as it is now known. See the recent book by Ernest Colwell, What Is the Best New Testament? *As for Lutheran participation in preparing the new translation, Dr. F. H. Knubel when president of the ULCA named Dr. Abdel Ros Wentz as a member of the committee.*

I can't describe the debates in the syn odical conventions I did not attend, but kno that about as many laymen as pastors hav written to me regarding their desire for th Revised Standard. G. E. R.

SIR:

At the last meeting of our Californi Synod we were led to believe that the reaso why we would keep the outmoded and in correct translation known as the King Jame was due to copyright regulations. We wer led to believe that a certain printer had s tied up the matter that we would have to us the King James version whether we wante to or not. To most of us this seemed no only incredible but stupid.

I hope that the United Lutheran Churc will speak forcefully to the Commission o the Liturgy. JOHN G. SIMMONS

North Hollywood, Calif.

The copyright is held by the Nation Council of Churches and permission wou willingly be given free of charge for use RSV in the lessons of the new service boo

SIR:

We lost much in the struggle to allow Ge to change from German to English. Shall w lose even more before God will be free speak American?

Rome has outbibled us at our own gam And have our professors been down amo the common folk lately? Or talked to t hack preachers?

Miami, Fla. CHARLES J. HARRIS

SIR:

Sentimentally I like the King James b for the good of the church we must bre with tradition. Luther dared to defy the a thorities of his day and put the Bible in t language of his day. We are following L ther when we give the people the Word modern language. Don't hamstring the Wo in archaic English. At least one-third of t epistles are unintelligible to the average p son; and we should have a concern for t average person. ROBERT KINSEY

Toledo, Ohio

IR:

One fact that has not been mentioned is hat the diction of the A.V. is not only 300 ears old, but the revisers of 1611 selected ords old and outmoded in their own day. ompare any ordinary English prose of the eriod A.D. 1600-1700. Those men were purists" of their day. Luther tried to make is ancient writers "speak German," i.e., ood German idiom. JAMES O. WOODWARD
Madison, Ind.

IR:

Only recently I have been exposed to the evised Standard Version and, though a lit- e shocked not to find the old familiar ords, I was thrilled to read portions of the ible and find that they were not only very teresting but also had meaning and guid- nce for me today—because I could now nderstand more readily their real meaning. How many people today understand and njoy Shakespeare? Shakespeare's works are great, but we certainly do not consider them as "daily food," at least the average person does not. Is not the King James version of the Bible written in the same-type English language as Shakespeare?

I do not know who is on the Commission on the Liturgy. I feel certain that they believe they are acting in the best interests of the most people by holding out for the King James version of the Bible in the lessons of the Common Service Book—else they would not do so. However, personally, I have become more and more aware of the difference between the King James and the Revised Standard Versions. Our Sunday school quarterly lessons have for some time been printed in the Revised Standard Versions. In using my King James version to look up passages not printed in the quarterly, I have been struck by the difference in my understanding of the passages and their application to my life and God's will for me.

Concord, N. C. ALLEYNE WILHELM

OVERSEAS

ast Germans Relax as Communists Reduce Pressure

GERMANY: Berlin. June 9.—SEVERAL ays after the West German government gned its peace pact with the Western Allies, e in Berlin and the East Zone began to ew our church situation with greater calm d confidence. We had expected that the ast Zone government might introduce dras- control measures regarding travel and eetings, which would upset our plans for urch gatherings this summer. So far this as not been done.

It seems clear that entry permits to Berlin ill be given to the hundreds of persons om outside eastern Germany who wish to tend the numerous church conventions d meetings which are held here. Inter- nal passes permitting us to attend meetings West Germany are being issued again. lso, the East Zone government has recently ven us permission to import certain neces- sary supplies, especially paper and cellulose for printing Bibles and hymnals.

Of course there is still some question about travel permits for thousands of East Germans who hope to attend the Lutheran World Federation assembly in Hannover and the Church Day in Stuttgart (both in West Germany). Prime Minister Grotewohl has notified Dr. Reinold von Thadden that under the changed political situation his approval for these permits will not be continued without some qualifications.

There are rumors circulating that there will be a centralization of government powers which until now have been distributed among the various states and provinces of East Germany. After that, it has been predicted, the churches of the East Zone will be put under strict government control as in the satellite countries of eastern Europe.

No one is sure about it. The East Zone Church will not be asking questions about this, either! It has its duties of an unpolitical nature to perform—a service on behalf of peace and the freedom of man, in the Christian education of the youth, care for the aged, and the well-being of all its people.

After long and unsuccessful negotiations with the East Zone government over the release of pastors and church workers who have been imprisoned in unknown jails, the churches of the East Zone have decided to publish regularly lists of those who have been arrested and to call for help for them. The first list has just appeared, containing names of 23 pastors and five prominent laymen.

In West Germany Dr. Martin Niemoeller has been reproached for keeping silent about the imprisoned pastors, as well as about the pressure exerted on the consciences of both children and mature Christians. In the latest letter of Dr. Niemoeller to the Russian Orthodox patriarch of Moscow, Alexius, a letter full of courtesy, there is not a line which even mentions the needs of the churches in the East, their youth, or those who have been imprisoned.

There was quite a stir in Germany about the letter written by the well-known theologian, Dr. Hans Asmussen, to the World Council of Churches, in which he attacked the influence of Dr. Niemoeller. "Never under the Nazis was the danger of *Politisierung* (infiltration of politics into all walks of life) and the propagation of totalitarianism so great as today when Dr. Niemoeller is at the head of the church foreign office . . . The Soviet system is being represented as harmless. Our brothers who have been arrested in East Germany are being forgotten in our silence . . ."

Church leaders who took such a strong stand in agreement with the East Zone government in renouncing all rearmament have now gotten into a ticklish situation. One of them is Pastor Mochalski, a friend and close co-worker of Dr. Niemoeller. One can still see in East Berlin and in the East Zone large posters which read: GERMAN CHRISTIANS! FIGHT WITH PASTOR MOCHALSKI FOR PEACE.

But while the Communist Party is still putting up these posters, it is also distributing pamphlets in which the establishment of an East Zone army is urged as a necessary measure "in the defense of the achievements of the people." This slogan was kept in the foreground at the great Communist youth meeting in Leipzig. Entry into such an army would lead to the worst sort of conflict of conscience both for Christian and non-Christian young men. To avoid it there is a possibility of a mass flight of young men from the East Zone into the west. This is the best explanation of why the barriers have been strengthened recently at the zonal boundaries.

The leading personality among German Lutherans, Bishop Hans Meiser, speaking at the general synod of the United Lutheran Church of Germany at Flensburg recently raised his voice against the political misuse of the church by Dr. Niemoeller, Pastor Mochalski, and their friends.

One of the foremost leaders of the Lutheran Church in the East Zone, Bishop Hugo Hahn, sent a pastor letter to the clergy in Saxony on May 30 in which he said, "We have not been authorized by the Holy Spirit to decide on political questions or to propagandize specific political advice. We have a different task. We must spread abroad the Word of God, and the Word alone, in all simplicity and steadfast faith. And in all our perplexity, guilt, and weakness, we must throw ourselves at God's feet in prayer. In view of our present situation, that is what we wish to do together."

There was a pleasant unanimity at the Lutheran synod meeting in Flensburg.

Working carefully, the synod continued its revision of the church orders for baptism, marriage, and confirmation. In recent years there has been steady progress on a new hymnbook, a catechism, a new order of church service, a revision of the text of the Bible, and a reorganization of the life of the congregations.

SYNODS

Nine Congregations Received in Canada

By NORMAN BERNER

$625,000 building program voted for Waterloo College; $200,000 budget adopted. 1954 ULC convention is invited to Toronto

NINE CONGREGATIONS were received into the Evangelical Lutheran Synod of Canada, meeting in 90th annual convention in St. Andrew's, Toronto, June 3-6. It was a record—both in numbers and assortment!

Two of the congregations were themselves hosts to the gathering—the recently organized Latvian and Estonian groups in Toronto. Another had been one of the original members of the synod and the host to the synod when it was organized in 1861—Zion, Sherbrood. It is the last of a number of independent congregations that have co-operated with but not been full members of the synod. Among those received were also St. Peter's, Brantinck, a former ALC charge; St. Mark's, Windsor, a Finnish group at present supplied by a Suomi pastor; Redeemer, Fisherville, a congregation of former Missourians; and Faith, Geraldton, the synod's pioneer mission in Northwestern Ontario. The roundup of nine was completed by Estonian churches in Hamilton and Montreal.

SYNOD MADE A BOLD MOVE to further its educational work. Last year it decided not to relocate Waterloo College and Seminary in Kitchener. This year the "go" was given to a $625,000 improvement plan for the old site, with a new administration building. One third is $400,000 from CHEY and other sources; the other quarter-million will be borrowed, repayable on a 20-year amortization plan.

A warning to beware of the "devious routes" by which church colleges have in the past come under government control was sounded by the Rev. W. A. Mehlenbacher when it was announced that Waterloo College had received a federal aid to education grant of $23,677. He was assured by President H. T. Lehmann that there were no strings attached to the grants. They were made on a per student basis to all institutions offering courses on a university level.

A second bold move, to establish a $100,000 home mission extension fund, was postponed for a year. Delegates were of the opinion that the synod had reached "saturation point" as far as special appeals were concerned and that an additional appeal might detract from determination to meet the ULC apportionment in full. As a result of discussion on the need for home mission funds it was decided to investigate the possibility of establishing some kind of "credit union."

A budget of almost $200,000 was adopted without question. (The 1951 income was $135,621 on a budget of $125,000.) Per capita per communicant will be $9.

The Rev. Karl Knauff, Stratford, was elected secretary, succeeding the Rev. Carl R. Cronmiller who had served for six years. Treasurer E. A. Kalbfleisch and Statistician O. T. C. Stockmann were re-elected. President J. H. Reble has one year remaining in his term of office.

SYNOD'S INVITATION to the ULC to meet in Toronto in 1954 will be pressed at Seattle. The committee has reserved the King Edward Hotel and the Eaton Auditorium in anticipation of acceptance of the bid, and will send out information to all the Seattle delegates.

Dr. A. R. Wentz, Gettysburg, represented the ULC. At the seminary alumni meeting he said that the Lutheran church had made great strides during the past half century

and was now an important factor in the religious life of America.

Canada's armed forces are calling for more Lutheran chaplains. At present only one pastor of the synod is serving in such a capacity—Flt. Lt. Julius Neff of the RCAF. A committee will be appointed to look into the situation.

PASTORS' SALARIES are on the way up, but are still far from satisfactory in the opinion of a group of laymen who have been studying the matter. Average salary is $2,605 but seven pastors are still getting less than $2,000.

Immigration continues apace, and with it the problems of taking care of many strangers. A committee of Pastors W. A. Mehlenbacher, P. W. H. Eydt, and F. W. Mueller will seek ways to help refugees who arrive without means or place to live. Synod will also express its hope to the Lutheran World Federation that future immigrants will be directed to seek the fellowship of those churches that are connected with the Federation.

Only 29 out of more than 4,000 school boards in Ontario have asked for exemption from the plan of having classes in religion in the public schools. Very few complaints have been received about the courses. Son pastors are instructors in grades 7 and 8.

WHEN A RESOLUTION was introduced request the retention of the King James Ve sion for the pericopes in the new servi book it developed that quite a few favore a changed to the Revised Standard. Whe it was reported that the commission "cou probably not be budged" from its decisio to retain the present wording, a compromi was adopted favoring King James "wi certain obsolete and obscure words ar phrases being modernized and clarified."

Ordained to the ministry were Fred Littl called to the Chesley parish, and Ralp Huras, called to the Neustadt parish. Dona Stewart, a third graduate of Waterloo Sem nary, will continue with postgraduate wor Also received into synod was the Rev. Rudo Reinaru, who will be missionary to Estonia in the Port Arthur area.

ULCA CONVENTION DELEGATES

Clerical: Alvin Baetz, Arnold L. Conrad, K Knauff, W. A. Mehlenbacher, H. W. Opperma J. H. Reble, J. Zimmerman.

Lay: Gordon Kipfer, Jack Lange, Char Markle vitz, L. Shanette, Harry Greb, Edwa Heimpel, Richard McComb.

Wartburg Synod Approves Budget Increase

By ARNOLD H. KAITSCHUK

Aims to pay ULCA apportionment in full. Added assistance planned f Carthage College, Chicago Seminary. Dr. Fry is ULCA representati

NEEDS AND OPPORTUNITIES of every agency of the United Lutheran Church were vividly set forth by Dr. Franklin Clark Fry as ULC representative at the 77th convention of the Wartburg Synod, held June 3-5 at the recently dedicated $265,000 Emmanuel Church, Racine, Wisconsin. Delegates felt that they had gained an insight into the whole church at work through the president's presentation.

The synodical WMS convention was h concurrently in the adjoining parish hou Delegates to both conventions united e morning for devotions, conducted by P tors Milan Swasko, Garland Baer and Ed Belter.

Roll call showed 41 pastors and 28 delegates present for the synodical sessio

dded to the clerical roll were Pastors Wolf ıappe from Germany, Julius Juhkentaal ɔm the Estonian Church in England, E. E. ɔch and R. G. Sedo from Western Canada, enry Rowoldt from the Midwest Synod, d Walter Sabins, who was ordained on ntecost Sunday in his home church, Beth- y at Burlington, Iowa. Pastor Sabins will transferred to the California Synod.

Recommendations of the executive com- ittee provided a basic budget of $8 per mmuning member and a total of $109,336. was brought out that the $44,768 bud- ted for ULCA apportionment is $25,138 ort of the synod's quota. An amendment as adopted that this sum be added to the dget and that congregations be urged to t forth the additional effort to secure the ll amount for the church.

REPORTS SHOWED THAT there will be 20 inisterial students studying during the ming year, 6 at seminaries and 14 at col- ges. Synod approved the recommendation at any student receiving aid from the nod must first consider serving a Wart- rg Synod congregation on the completion his studies and only if there should be no ace for him would he be allowed to accept call outside the synodical bounds.

Added assistance to Carthage College and icago Seminary was planned. Reporting r the first time as president of Carthage, r. Harold Lentz said, "Alongside every fficulty lies a grand opportunity. The ture of the church in this area depends on e success of Carthage College."

Speaking for Chicago Seminary, Dr. min Weng stated, "Expansion is the great oblem. An institution cannot stand still. hrollment at Maywood will be about the me. It cannot increase because of lack proper facilities." As the result of these o reports, synod voted extra effort toward ising its full CHEY quota before the end 1952.

INCREASED CIRCULATION OF THE LUTHERAN as advocated and the committee in charge as enlarged. It was suggested that each ngregation place the paper on its church

RECOMMENDING NEW BOOK

The Rev. Joseph W. Frease listens as Dr. Clarence C. Stoughton, president of Wittenberg College, tells him about "Man and State," a recent Muhlenberg Press publication, during the Ohio Synod convention

budget and have it sent to each home.

At the convention banquet, "The Bible In Daily Living" was the theme. Featured on the program was a "Fairy Book of Distant Lands" presented in 15 scenes by the children of Emmanuel Church, and an address "When History Speaks" by Dr. Harold Lentz.

President R. R. Belter commended the synod for having gone over the top for LWA in 1951 and announced that approximately $10,000 of the $18,000 quota for 1952 was already in hand. He urged that the good work be continued and increased.

The synodical WMS elected Mrs. Louis Mueller as president and adopted an $11,000 budget for the coming year.

ULCA CONVENTION DELEGATES

Clerical: R. R. Belter, R. L. Boulton, A. H. Kaitschuk, W. W. Roth.

Lay: George Harmson, Albert Harms, Fred Drinhaus, Dr. Armin Wild.

IT WAS RAINING the d
members of Our Savio
Church, Riverdale, Ill., de
icated their newly remodel
church, but the weath
dampened few spirits. It h
been over a year and a h
since the remodeling and i
provement program (costi
$78,000) had been started;
was good to get into the n
church to worship. Particip
ing were: Illinois Synod Pr
ident Harmon McGuire, P
tors R. C. Shawl, Milton Eng
hardt, George Aigner, J.
Swope, Martin Kabele, a
Chicago Seminary Profes
C. Umhau Wolf

PENNSYLVANIA:

Chandelier Crashes to Church Floor, Narrowly Missing Prominent Layma

JOHNSTOWN—Charles Young, former mayor of Johnstown, and president (f
37 years) of the church council of Zion Church in this city, narrowly escaped almo
certain death recently when a 300-pound chandelier crashed to the floor of the na
less than three feet from him.

The chandelier was being cleaned in preparation for the Centennial Jubilee of the congregation; Mr. Young was standing near a spot directly beneath the swaying fixture. Had he not been watching the cleaners, he might have been caught under the massive chandelier as it came hurtling to the floor. As it was, he escaped with badly shaken nerves.

Later, when the damage had been repaired, the congregation heard centennial speakers: the Rev. George Harkins, assistant to the president of the ULCA; former Pastors Dr. E. A. Tappert and Dr. Paul W. O. Heist, and six sons and one (missionary) daughter of the congregation. They include: Pastors Wilfried Tappert, Ernest Selman, Dr. Alex Stremel, Waldemar Buch, Charles Ostheim, and Missionary Susan Glatz. A
other son of the congregation, Pastor Ad
Boerstler (Mt. Calvary, McKees Rocks, Pa
died May 19 (*see* THE LUTHERAN, *June 1*

PENNSYLVANIA:

Millersville Lutherans Debt-free; Lancaster Church Plans Addition

LANCASTER—St. Paul's, Millersvi
is free from debt. When the new Sun
school annex was erected in 1946, a d
of $7,500 remained on a total investm
of $14,000. This debt was retired in M

ADVENT, Lancaster, plans to build
1954) a $20,000 wing to house the childr
departments of the Sunday school. A c

gn to raise this amount by December 1953 s successfully conducted in May with yman Richard Pontz as director.

THE REV. THOMAS A. BERG was installed tor of Jonestown parish June 1.

THE REV. DONALD STEWARD was installed tor of Mt. Zion Parish June 1 by Pastors n Schwalm and Robert L. Koehler, Jr.

THE REV. MYRON EICHNER, Lancaster nference president, spoke at rededication vices June 8 at St. Paul's, Annville. The 2,000 improvements were the first since 32.

THE REV. HARLAND D. FAGUE delivered baccalaureate sermon at the McCaskey gh School, Lancaster. His daughter was nember of the graduating class.

The Rev. G. Lawrence Himmelman, Pittsburgh Synod president, ordained Ernest J. Hoh, Jr., at a service at Emmanuel Church, Lancaster. He was assisted by the Rev. W. Theodore Benze, missionary to India, and the father of the ordinand. The congregation gave the young minister gifts and a purse.

THE 77TH ANNUAL Sunday school convention of Lancaster Conference was held June at St. John's, Columbia. Speaker was Dr. harles M. Cooper of Philadelphia Seminary. Five departmental discussion groups which filmstrips were used very effectively re led by outstanding teachers.

ERNEST J. HOH

STOR GROVER SWOYER poses with three five "cops" received into membership of nity Church, Pittsburgh, Pa. They include: s. Virginia LeFevre, Officer "Slim" Holtgaver ft), and his son, Motor Patrolman Robert ltgaver (right). Other two were detectives

BURGLAR

story of the week

A HOUSTON, Texas, pastor decided he'd had a busy week, hadn't seen much of his wife because of his busy schedule, suggested "Let's eat out tonight (Saturday)!"

The couple spent the late part of the afternoon preparing for the "big" event. She had last-minute things to do before the Sunday hustle and bustle and wanted them out of the way before she left; he wanted to put the finishing touches on Sunday's sermon.

By five-thirty, however, they were both ready. One last look to see that the kitchen stove burners were turned off, the customary "is the cellar light off?" and they were on their way.

HOURS LATER, the two returned to the parsonage. They'd enjoyed the evening together. The meal at a respectable restaurant had been delicious (it had been fun not having to cook dinner, she had told him); the show they'd decided to see had turned out well. It had been the kind they liked.

"My, I feel relaxed," the pastor told his wife as he unlocked the front door. "I'll have one last look at that sermon, perhaps a cup of coffee, then I'm hitting the hay!"

As the door swung inward, though, it was evident that both had trouble ahead! Someone had tracked dirty-muddy feet across the hall and living room rugs. Further investigation disclosed that bedroom dresser drawers had been ransacked, their contents scattered over the floors upstairs. The burglar had gained entrance by slashing a screen door.

In the pastor's study, strangely enough, there had been nothing disturbed. Nothing, that is, but the sermon. The first page seemed to have been read; a crudely written note had been clipped to it:

Right under the sermon topic "Get Thee Behind Me, Satan" was a penciled "You look like church folks, so I won't take anything!"

—DICK SUTCLIFFE

WISCONSIN:

Northwest Ranks Third Among ULCA Synods in Benevelence Receipts

MADISON—Benevolence receipts for the four months ending May 20 sho the Synod of the Northwest ranking third among the ULC synods, with a total $114,572. This represents a 20 per cent gain over the same period in 1951. T ULC average was 10.51 per cent.

GROUND WAS BROKEN in Kenosha June 8, on the site of the new building for Trinity Church. Pastor J. W. Jacobson, Grace Church, the mother-church, and Pastor Paul R. Roth spoke at the ceremony. Charter members turned over the first shovelsful of earth.

TRINITY, Appleton, is raising $200,000 for a lot and new parish house. The first 55 per cent of the pledges assured $116,000.

PASTOR C. H. ZEIDLER, Appleton, ministerial son of Redeemer Church, Milwaukee, was speaker at June 15 services when Redeemer dedicated its new parish house.

RESURRECTION, Milwaukee, is cleaning up its $31,000 debt. Included in the first 50 pledges was one for $3,000, one for $2,600, $2,000 and $1,500, and two for $1,300 and $1,000.

OF THE 13 PASTORS dismissed to other synods since the 1951 convention of sync four were transferred to the new Caribbe Synod. They are: Pastors Merle Frank Clarence Schnorr, Miguel de Sevilla, a Carlos A. Torres. The three parishes in t Virgin Islands are manned by pastors train at Northwestern Seminary.

THERE WERE 30 installations of pasto during the 12-month period April 21, 19 to April 20, 1952!

> Synod's delegates to the Seattle conv tion have been instructed "to use their b efforts to bring about a restudy of ULCA's Pension and Relief Plan."

GROUND-BREAKING services for the n building were held recently at St. Mark Waukesha. The congregation now worsh in a school building.

TO PROVIDE more time to transact business of synod, the Executive Commit

ORGANIZED in 1948, this group of churchmen, Nashville (Tenn.) Lutheran Men, holds reg dinner meetings, sponsors benevolent programs for worthy church causes (Advent meeting Louisville Lutheran Home for Aged, Wittenberg College choir) and an annual picnic. Layr Albert Feldkircher (Holy Trinity, Nashville) reports newest project is planning for area showing film on Martin Luther following its premiere later this year. Business sessions are conduc quarterly with Nashville ULCA churches rotating as hosts; interest and enthusiasm ran h

onsidering a four-day convention in 1953.
NATIVITY, Milwaukee, has just completed
14,000 debt retirement program.
OUR SAVIOUR'S CHURCH, Fond du Lac,
jects to call a parish worker by Sept. 1.
THE FOLLOWING ad appeared in the *Re-
mer Tidings,* Milwaukee: "Would you
t a room to Negro delegates June 16-22?
ey are attending a Baptist convention in
lwaukee" . . . There are ULC churches
Wisconsin with Negro members.

CHARLES A. PULS

ITARIO:

ttler Addresses Lutheran Meet; haus Resigns as Waterloo Dean

KITCHENER — Some new insights
o Paul's theology and what it means
be "A Man in Christ" were given by
. Joseph Sittler, Chicago Seminary, to
en of the Canada and Missouri Synods
a pastors' institute at Waterloo Semi-
ry, May 7-8. His four lectures were
sed on the letter to the Philippians.
cond speaker was Dr. C. A. Behnke,
chester, N. Y., president of the Board
Social Welfare of the Missouri Synod.
treating the subject of Pastoral Coun-
ling he warned the pastors that they
ere not expected to be psychiatrists, but
at they should have some knowledge of
e language and technique of that pro-
ssion.

DR. NILS WILLISON, first graduate of
aterloo Seminary in 1914, was speaker for
e 1952 class service. Receiving the diploma
m the president of the board of gov-
nors (the Rev. A. G. Jacobi) were Ralph
ras, Kitchener; Fred Little, Waterloo;
d Donald Stewart, Windsor. Dr. Willison,
o was formerly president of Saskatoon
minary, and has been serving a mission
rish for the past several years, will retire
m the active ministry at the end of August.

ANOTHER FIRST graduate addressed a 1952

PEOPLE

JUDGE LAWRENCE F. SPECKMAN, immediate past president of the ULCA Brotherhood, and a member of First Church, Louisville, Ky., has been named president of the Louisville Council of Churches. He is currently serving on the ULCA Board of Social Missions.

HOWARD KNOX, Sheboygan (Wis.) County 4-H agent, has resigned his post in order to enter Northwestern Seminary this September. He and his family have been active members of First United Church, Sheboygan, since early 1947.

MAJOR LEONARD H. DICKE, recent addition to the LLM membership roll, wrote the Stewardship office in New York City recently: "Okinawa is an isolated spot . . . we have only one (ALC) chaplain here; he conducts Sunday evening services. Perhaps when my wife joins me in August, we can start a Sunday school together. Any suggestion you can offer will be appreciated. LLM has sent him 300 copies of its Jesus of Nazareth card.

PASTOR AND MRS. RAY R. FISHER are en route to Egypt and Palestine on a special study tour of Europe. Cost is being borne by members of Augsburg Church, Winston-Salem, North Carolina.

MRS. A. L. SCHNEIDER (left), teacher of the Glad Hand Class of Trinity Church, Germantown, Pa., for the past 28 years, recently celebrated her golden jubilee as a Sunday school teacher

A. E. PATMOS, chairman of Wittenberg College's economics department, is one of 50 economists who have been awarded study grants for a special six-week course in "Economics in Action" this summer at Case Institute of Technology, Cleveland. He is the only ULCA representative selected; one of two Lutherans included in the 50.

ARBUTUS CHURCH, Pearson, Wisconsin, was organized April 27 with 50 members

class when the Rev. W. A. Lotz spoke to the Waterloo College grads. There were 32 in the group, including his own daughter, Kathryn.

THE REV. LLOYD H. SCHAUS has resigned his position as dean of the college so that he can give more attention to his duties as professor of Old Testament in the seminary department. No successor to the deanship has been announced.

HENRY ENDRESS picked up two more members for the Lutheran Laymen's Movement when he made quick visits to Hamilton, Kitchener, and Hanover in mid-May. Canada Synod total is now 59, well over double the ULC average on the basis of communicant membership.

ENTHUSIASM for vacation church schools is high again this year. The Rev. Harner Middleswarth, PCS staff expert; Fred Little, Waterloo; and Mrs. Karl Knauff, Stratford, were leaders at well-attended institutes held in Kitchener and Stratford.

ERIC WEBER, Kitchener, was elected to succeed Walter Hachborn, St. Jacobs, as president of the Luther League of Canada. The convention, held in May instead of over the Labor Day week-end, drew more than 250. St. Matthew's, Hanover, was host.

THE REV. S. COOPER has begun his pasto ate at Redeemer, Fisherville, after a perio of service at Christ mission, Sudbury. M Donald Stewart is supplying the missio temporarily.

The Canada Synod Brotherhood sponsore another annual rally in Waterloo on Sunda June 8. "Preservers or Extenders" was t subject of a home mission address given the Rev. Norman Berner, manager of t Kitchener ULPH store.

SEMINARY STUDENTS are finding no troub in getting summer employment. Eric Schu is assisting in the Canadian Lutheran Wor Relief office in Kitchener, Norman Lan will do mission work in the Mt. Hamilt area, and Godfrey Oelsner will supply t Ladysmith-Schwartz parish.

NORMAN BERN

PENNSYLVANIA:

Three Stewardship Rallies Held; 70 Congregations Represented

ALLENTOWN—T h r e e stewardsh rallies for church councilmen were co ducted early this month, attracting nea

ST. MARK'S CHURCH, Great Bend, Kansas, was organized April 27 with 81 members

0 laymen and pastors from 65 of the
0 congregations in the Ministerium of
nnsylvania's Allentown Conference. In
dition, there were close to 40 church-
n from three New Jersey and two Cen-
l Pennsylvania Synod congregations
esent.

All sessions were dinner meetings; the
t was held in Hotel Easton, the second in
Farmersville Church, and the final meet-
in the Hotel Traylor, Allentown.

Speakers included the Rev. John Cobb, chairman of the conference's stewardship committee; Dr. Russell Snyder, Philadelphia Seminary professor; Dr. Earl Erb, stewardship secretary of the Ministerium of Pennsylvania; and Richard Sutcliffe, assistant editor of "The Lutheran."

Dr. Snyder opened each of the sessions
th the theological approach to stewardship
outlined in the New Testament. He was
lowed by Mr. Sutcliffe, who discussed
sponsibilities of laymen, and Dr. Erb who
oke on the results of American steward-
ip in India (he returned only recently from

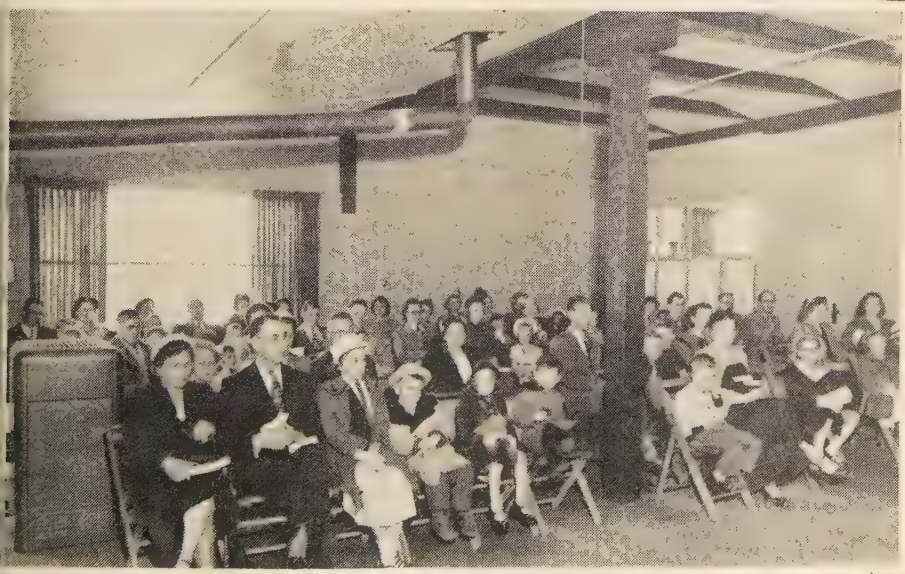
—HOME MISSIONS—

WISCONSIN: Northwest Synod Missionary Dwight Shelhart is directing community canvasses in Sun Prairie, Baraboo, Madison, and Port Washington.

WISCONSIN: The congregation that leads the entire Northwest Synod in per capita giving is the new mission at Fox Point, Milwaukee. In addition to raising $75,000 for a new building, average individual benevolence is $23.19!

WISCONSIN: Arbutus Church, Pearson (see cut opposite), was organized with help from Calvary Church, Antigo, and St. John's Church, Polar. Congregation worships in a schoolhouse; organizer, Rev. Forrest Clark.

KANSAS: Over 160 attended organization of new mission at Great Bend (see cut opposite) when Pastor-Organizer Fred Henkel, assisted by BAM Secretary A. M. Knudsen and Midwest Synod President Lorin Wolff, declared "St. Mark's Church formally organized." Services are held in an armory.



EMBERS of Cross of Christ Church have been worshiping in a rented filling station garage since
eir first services last August. They organized April 27 with 54 charter members. Congregation
in St. Louis Park, Minn., "on the other end of the field assigned to Prince of Peace Church"

A NEW GENERATION lo
at the beginning of a n
church—a house on South L
Street in Allentown (P
where the Board of Americ
Missions' Pastor Byron Stauf
will live and conduct first se
ices for a mission in the Ha
ilton Park area of the city
(Photo by Henry Snyd

a six months' tour of that country) and on specific responsibilities within the Ministerium.

Attendances recorded: Easton—75; Farmersville—200; and Allentown—137; total—412.

Following the three meetings, the conference stewardship committee met at Ministerium headquarters in the Muhlenberg Building, Philadelphia, in order to evaluate the sessions. Members expressed general satisfaction but were reminded by Dr. Erb that congregations "not represented at any of the three dinner meetings were, for the most part, congregations not paying their apportionment and who have not been represented at the annual stewardship meetings in Reading."

The committee voted to make plans for the "same type" program in several other conferences of the Ministerium in the spring of 1953. The idea of having similar area meetings for canvassers prior to the Every Member Visitations was discussed.

MONTANA-NORTH DAKOTA:

Brother-Sister Reflect Consecration Of Mother who Arrived in U.S. in '30

FARGO—A young man and woman, brother and sister, of St. John's Church, Killdeer, are soon embarking on separ full-time Christian service. Elizab Schmidt is soon to marry a young m preparing for a life as medical missiona to Africa. Elizabeth's brother, K August, enters Northwestern Semin this fall to prepare for the ministry.

Both young people reflect a consecra spirit—their mother's—that blossomed Killdeer back in 1930 when a young Gerr fraulein, Margaret Romberg, arrived fr Berlin as Mrs. Hans Schmidt. With her h band, they settled on the flat treeless prai —quite different from the rolling Gerr countryside she had known all her life.

Soon, she joined St. John's English Chu began taking an active part in its affairs was a good outlet for her and a great a to the congregation. She joined the Lad Aid in 1934 and soon afterward pionee the transition to the Women's Mission Society program, of which she was presid for seven years. This brought wider c tacts and she later served as vice presid of the Western Conference WMS, Group It was during this time that she also ser six years as the educational secretary of WMS for the Synod of the Northwest. climax of her work in the church cam 1946 when she was elected to attend national convention of the WMS in P burgh.

But the strain of her life on the pra

PA FIC LUTHERAN
THEOLOGICAL SEMINARY
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tk its toll. First, it was the drought and
ression years when, in one month, the
ily spent only 25 cents in actual cash.
lowing this came World War II and the
ntal anxiety for her family in Germany.
er this came the postwar period in which
wrapped and sent over 500 packages of
pounds each to Germany, besides many
RE packages and boxes of clothing for
heran World Action. Then, in the fall
1949, they were able to have her hus-
d's brother, wife, son and daughter-in-
come to America and provided a place
them on the farm to begin a new life in
ce. It was some time afterward that her
lth broke. She died May 25 from bulbar
sy.

But the fervent spirit of this courageous
l Christian pioneer to the New World
had its effect and will continue to have
effect through the people who knew her
l through the lives of her children.

At the special Western Conference meeting held in conjunction with synod O. M. Jorgenson of First Church, Billings, Mont., was re-elected lay member of synod's executive committee. Action was taken also to make statistical studies of western Dakota and all of Montana to determine home mission possibilities. These studies are to be made by the Rev. Robert Bartels of Bethlehem, Billings, and the Rev. Marlin Evenson of Glenburn, North Dakota.

Two of the six synodical workshops for Faith and Life program are to be held the Western Conference. Pastors Graf l McCreary will conduct these workshops St. Mark's Church, Fargo, July 15, and at John's Church of Great Falls, Montana, July 17. INGOLF B. KINDEM

BRASKA:

mmerman's Is "Home of the Week"; ath Addresses Ministers at Winslow

FREMONT—For the featured "Home the Week" the home of Dr. and Mrs. illiam F. Zimmerman, Fremont, was given a full-page spread by the Fremont *Guide and Tribune* recently.

THE REV. LEVON SPATH, missionary from Argentina, recently addressed members of the Elkhorn-Platte Ministerial Association. Pastor Spath will be in Germany next month to represent Argentina Lutherans at the LWF. From Germany he will return to Argentina.

TRINITY CHURCH members, Stamford, remitted to the synodical treasurer their full quota for 1952 on LWA and the Lutheran Student Foundation new student center at the University of Nebraska at Lincoln. The Sunday school has just purchased aids in the study of the Bible: a complete Commentary, a Bible Dictionary, a Concordance and other useful helps for home and class.

DAILY VACATION Bible schools were held throughout synod during the latter part of May and through the middle of June. FIRST CHURCH, Nebraska City, had 80 enrolled . . . STAMFORD held afternoon sessions . . . "No teachers, no school" was the result at CHRIST CHURCH, Davenport, and EMMANUEL, Tekamah.

AN ORGAN RECITAL by Corrine Dumler, daughter of Pastor and Mrs. Henry Dumler, was part of the 60th anniversary celebration of Christ Church, Davenport. In 1892 the charter membership was 42. The present communing membership is 260 as compared to 90 in 1925. Benevolence paid in 1925 was $422, and $2,060 in 1951.

> Two Lutheran laymen, living near West Point, made the following testimonials at a laymen's meeting recently: "Here we are having very good times. When will we have better opportunities than now to do God's work! Here I'm buying machinery of all kinds. Why not something extra for the Lord's work."
>
> Another said, "I had a close call with the Grim Reaper that made me realize we need to lay up treasures in God's Kingdom."

SALEM CHURCH, Fremont, which observed its 50th anniversary Sunday, June 1, had an original membership of 14 adults. Now its baptized membership is 1,537 and its confirmed roster 1,008. PAUL WIEGMAN

NEWS IN THE CHURCHES:

MEMBERS of Holy Trini Church, Hollis, N. Y., prese Pastor Ivan Sterner and h family with title and keys to new car as a "happy birthda present" on April 18

PENNSYLVANIA:

Protestant Ministers Seek Court Order to Compel School Board Action, Permitting Use of School Property for Vacation Bible School

WILLIAMSPORT—Protestant clergymen and laymen of the Burnham Ministeri Association and the Burnham Council of Religious Education, have gone to court compel their school board to permit them to use the Freedom Elementary building f daily vacation Bible schools this month.

The DVBS was slated to begin June 9. On May 12, the school board notified the directors of the school that due to a ruling of the Pennsylvania State Board of Education (based on the Champaign, Ill., religious education case tried before the Supreme Court) use of public buildings for any religious purpose was considered illegal.

Because the DVBS had been held in the Freedom school for the past quarter century and because "the school board has been partial in permitting use of the same building . . . for capping exercises of a nursing school, minstrel shows of the Lion's Club, entertainment for a Brethren church, and band concerts for the YMCA" the clergymen thought the board should not discriminate against a religious education program such as the DVBS.

> The clergymen claim the purpose of the school is "to promote a spirit of understanding and co-operation between members of all faiths."

At presstime, the court had not answered the mandamus proceedings.

DR. AUGUSTUS WILLIAM AHL was presented a bronze cup by the General Alumni Association of Susquehanna University in recognition of his 25 years as professor Greek at the university. Dr. Ahl graduat from Gymnasium Bleklum, Germany, 1908; received his A.M. degree from Su quehanna University in 1912; and his Ph. degree from Vanderbilt in 1920.

PASTOR HOWARD S. HUGUS of St. John Church, Catawissa, reports Lutheran Wor Action appeal offerings of over $800 duri the Lenten season. The quota for the co gregation was $487.

THE LUTHERAN PASTORAL ASSOCIATION Sunbury and vicinity meeting in Middlebu on May 13 elected James Shannon, pastor the Middleburg Church, as president to su ceed Pastor Charles Aurand of Sunbury.

W. R. FITZGERALD, pastor of St. John Church, Jersey Shore, was elected preside of the Williamsport District of the Centr Pennsylvania Synod. Pastor Woodr Klinger, Liberty, was named vice preside and Pastor John Knaul, Montgomery, s retary-treasurer.

CHRIST CHURCH, Lewisburg, is celebrat the sesqui-centennial of the church. Gu speakers are the Rev. Benjamin Lotz, Harvey Hoover, Dr. Gustav K. Wienc and the Rev. Harner R. Middleswarth.

PAUL W. DE LAU

MARYLAND:

Summer Installed in Hagerstown; Funkstown Woman Heads Council

HAGERSTOWN—Installation of the Rev. R. Richard Summer as pastor of Christ Church, the first new Lutheran congregation to be organized in Hagerstown since 1889, took place June 3 with Synod President J. Frank Fife officiating. Participating were the Rev. E. P. Truchses, St. Paul's, Carlisle, Pa.; the Rev. Raymond M. Miller, St. Paul's, Funkstown; and Dr. Wilson P. Ard, Trinity, Hagerstown, the mother church. Christ congregation, reporting 168 members, will be formally received into the synod June 22.

JAY M. BOHN, 16-year-old Boy Scout, has been awarded the "Pro Deo Et Patria" medal by the Lutheran Committee on

NORTHWEST SYNOD Secretary Harold W. Gruhn (right), pastor of Redeemer Church, South Milwaukee, Wis., receives keys from one of his laymen. It was "no particular occasion," reported one churchman, "just a congregation expressing its love and esteem to its pastor."

ROLL OF HONOR

A continuation of the listing, by states, of those congregations **reporting** "The LUTHERAN In Every Home."

OREGON

Portland, Christ
Harvey C. Coovert

Portland, St. Mark
Walter J. Knutson

Salem, Faith
George L. Holmquist

Salem, St. Mark
John L. Cauble

Seaside, Our Savior
Alfred L. Mendenhall

Willamina, Emmanuel
Warren Pechman

PENNSYLVANIA

Allentown, St. Paul
R. C. Klick

Berwick, Holy Trinity
A. W. Lawyer

Bethlehem, Rosemont
William Ward

Butler, First
Paul E. Daugherty

Columbia, St. John
C. C. Schlitzer

Davidsville, Benscreek
R. T. Shilling

Davidsville, St. David
R. T. Shilling

Davidsville, St. Thomas
R. T. Shilling

Easton, Good Shepherd
G. G. Neubauer

Emmaus, St. John
H. E. Laubach

Ft. Washington, Trinity
H. O. Bailey

Scouting, the first in the Washington Area Council to receive this honor award. Bohn compiled his 150 hours of service to his church, St. Paul's, Funkstown, by serving as acolyte, church school librarian, assisting at Holy Communion, acting as projectionist at visual aid programs. His special project was the construction of a solid walnut altar for the primary department.

TRINITY, Smithsburg parish, has a redecorated church school and primary department.

MRS. LAURA YOUNG bequeathed $400 to each of the cemeteries and the same amount to each of the congregations of the Salem parish, Westminster.

BETHEL, Utica parish, received altar candlesticks and lighter as recent memorials.

ST. PETER'S, Leitersburg parish, burned all evidence of indebtedness at a recent service. President Fife preached.

ON JUNE 1 the Rev. Herbert Buhler was installed pastor of Trinity, Arden, W. Va. . . . On June 22 the REV. DIXON YASTE was installed in the Union Bridge parish.

Mrs. Raymond M. Miller, wife of Pastor Miller, Funkstown, has been elected president of the Maryland Council of Church Women.

"A FAMILY THAT PRAYS together stays together" was the theme of the convention of the Maryland Synodical Brotherhood held at Gettysburg Seminary. Dr. W. V. Garrett, Frederick, spoke on "The Family Altar." Banquet address was given by Pastor Paul H. Smith, St. Mark's, Baltimore.

CLEAR SPRING parish, Pastor L. Stanley Whitson, is aiming at a 1,000-quart "jarred" food gift for National Lutheran Home for the Aged, Washington.

THE ANNUAL mother-daughter banquet, prepared and served by the men of Zion Church, Middletown, was attended by 234 persons. Pastor Augustus Hackmann, Baltimore, was speaker.

SUMMER SCHOOL for Church Workers will be held at Hood College, Frederick, July 20-26 with Pastor Howard F. Reisz as director. Courses offered are "The Greatest Book in the World," "Future Homemakers," "Life of Jesus," "Mission Study—Africa," "Home Missions and Human Life," "Youth to Youth for Christ," "Devotional Literature of the O.T.," "Planning Christian Worship," "Music in the Church," "Lutherans Around the World," "Gospel of Matthew," "Teaching the Christian Growth Series," "Developing a Leadership Training Program."

Faculty members: Pastors Richard L. Ehrhart, Benjamin Lotz, Fred J. Fiedler, D.D., William J. Yingling, Frank W. Klos, Jr., Parker B. Wagnild, Robert E. Van Deusen, Fred R. Seibel, D.D., Dr. Margaret B. Ballard, Miss Helen Evans, Mrs. Mildred Atkinson, Mrs. Herbert L. Schluderberg, Mrs. Mabel B. Fenner. Program will serve intermediate boys and girls, youth and adult men and women.

PLANS are under way for a Rural Institute to be held at Hood College July 24.

WILSON P. ARD

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For A New World

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Vacation at
ATLANTIC CITY
Worship in
St. Andrew's By-the-Sea
Michigan and Pacific Aves.
Church School, 10:00 A.M.
The Service, 11:15 A.M.
Vespers, 8:00 P.M.

ST. PAUL'S
LUTHERAN CHURCH
DENVER, COLO.
E. W. Harner, D.D., Pastor
SUNDAY SERVICE, 11:00 A.M.
16th AVENUE at Grant Street
One block north of the State Capitol

OHIO:

$35,000 Education Unit Dedicated; Lakewood WoC "Highly Successful"

COLUMBUS—Greenford Church, Greenford, rededicated their redecorated church building June 15, with Synod President George W. Miley, Eastern Conference President Michael B. Goldner, Alliance, and Pastor Arvid E. Kuitunen participating. A $35,000 40 x 54 foot two-story brick educational unit was included in the congregation's efforts.

A Women of the Church organization formed at Trinity, Lakewood, last January, took time to count up results of the first four months. President Mrs. J. Louis Wolf reports that the average attendance has been 112 and that the offerings exceeded the total received last year from four merging organizations. This is the first congregation in greater Cleveland to reorganize women's work into the Women of the Church.

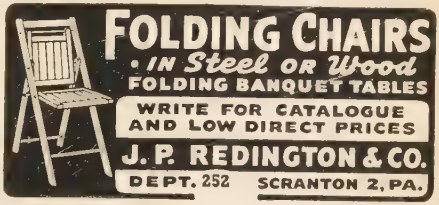
Almost 12 tons of used clothing, shoes, and bedding for refugees in Korea, the Middle East, and Europe were shipped Apr. 30 to Lutheran World Relief headquarters, Easton, Pa., as a result of an ingathering from 54 Lutheran churches of the Toledo, and Northwestern Ohio, and southern Michigan area. Pastor Paul E. Becher, of Martin Luther Church, Toledo, was in charge of collecting bundles that filled a freight car.

Pastor Nathan F. R. Harter has accepted a call to Trinity Church, Ashland, succeeding Dr. Harold H. Lentz this fall.

Miss Maizie Swearingen, institutional visitor of the Springfield Inner Mission Society, has become the first woman chaplain accepted for clinical chaplaincy training and is studying from June 2-July 11 at the Massachusetts General Hospital, Boston.

With every seat taken in the new chapel addition at Luther House a dedication service was held at Oxford June 1. Dr. Donald Heiges of the student service commission was speaker. In the morning the new Faith congregation, organized during the year by Pastor James R. Baldwin, was received into synod by Dr. Miley. With Whitsunday confirmands, there are now 70 members in Ohio's newest congregation.

Pastor John F. Torrence, Jr., recently ordained and now serving the five-congregation Stone Creek parish in Tuscarawas



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RAISED-LETTER PRINTING

Wedding invitations, announcements, reception and thank-you cards, business stationery. Sample on request. Fast Service. Allen B. Romig, Mertztown, Penna.

county, was honored on June 8 by his home church, Emmanuel, Germantown, with a special vesper service and the presentation of a pulpit robe and set of stoles.

E. RUDOLPH WALBORN

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PENNSYLVANIA:

Memorials Erected at Camp Lutherlyn; Kittanning Members Renew Vows

PITTSBURGH—In memory of nine members of St. Paul's Church, Monessen, who paid the supreme sacrifice during World War II and in honor of the 140 men and women of the church who served in the armed forces during the last years, an outdoor sanctuary, including a 30-foot high cement cross, stone altar, chancel and clergy seats, was recently dedicated at Camp Lutherlyn.

On this fourth anniversary of Camp Lutherlyn a sundial was also dedicated in honor of Dr. H. Reed Shepfer, Erie, who as the immediate past president of the Pittsburgh Synod was largely responsible for the developing and founding of this camp.

In observance of the Festival of the Christian Home, the members of St. John's Church, Kittanning, were given an opportunity to renew their vows and for all young people "to weigh with reverent minds" such a holy step as marriage.

MISSIONARY WOMEN of the synod held their annual Missionary Retreat at Camp Lutherlyn to consider the theme "My God and I." Miss Elizabeth Hartig, R.N., of Rajahmundry Hospital, India, was speaker.

VISITORS AND donation days a three synodical homes will be as follows: Zelienople Orphans' Home, June 26; Zelienople Old Folks' Home, July 31; Bethesda Orphans' Home, August 20.

THE SYNODICAL song book has just come off the press and is ready for distribution. Selections reflect the interest of many synodical groups.

MORE AND MORE of our churches are installing carillonic bells, or other tower systems. The Pittsburgh *Sun-Telegraph* carried an editorial in appreciation of the daily music of the bells of downtown Pittsburgh. It was prompted by a leading city surgeon

ioning the editor about the "lift" the bells ve him after a tough morning of major erations.

A RECOGNITION SERVICE for over 400 high ool graduates who have completed courses weekday religious education in 13 Pittsrgh schools, including Western Pennsylnia School for the Blind, was held in First esbyterian Church, Pittsburgh.

The adult Sunday school class of Prospect Church was discussing "Keeping the Sabbath Day Holy." One member stated it very clearly: "We wouldn't think of taking one of our work days for recreation, why should we take the Lord's Day for recreation?"

A woman from a small western Pennsylnia town hesitatingly called up Mrs. C. W. ıker, ULCA-WMS president, asking her to eak for a World Day of Prayer Service. rs. Baker's immediate reply was, "I'd be glad to speak for your service." Later the woman reported to the committee that Mrs. Baker would be willing to speak. She remarked, "I wish I could say, yes, right away when called upon to serve my church. So often I hesitate and find all kind of excuses."

LUTHER E. FACKLER

LC CALENDAR

INE

25. Women's Missionary Society Convention, Nova Scotia Synod. St. Peter's Church, Chester

-30. WMS Convention, Florida Synod. Camp Immanuel, Lakeland

- 3. Icelandic Synod. St. Paul's Church, Mineota, Minn.

JLY

-10. Mississippi Synod. Providence Church, Burns

-11. Luther League Convention, Central Pennsylvania Synod. Christ Second Church, Altoona

-12. LL Convention, North Carolina Synod. Center Grove Church, Kannapolis

-13. LL Convention, Kansas Synod. Camp Wa-Shun-Ga, Junction City

-18. LL Convention, Mississippi Synod. Trinity Church, Jackson

-25. WMS Convention, Mississippi Synod. Grace Church, Laurel

-27. LL Convention, Illinois Synod. St. James' Church, Vandalia

-27. LL Convention, Ministerium of Pennsylvania. Christ Church, Hazelton

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In Conclusion . . . . . .

ALMOST EVERYBODY'S attention will center for the next few weeks on Chicago and the nominating conventions of the two great political parties. A considerable effect on our lives for the next four years rides on the result of the balloting. Who will it be? Eisenhower? Kefauver? Stevenson? Taft?

Whoever is nominated will be subjected to merciless publicity for the subsequent months. What he wears, what he eats, how he talks to his wife—even the condition of his teeth will be discussed.

But amid all this scrutiny will be almost callous disregard for one of the most important facets of the candidate's character. Probably because of the shibboleth of "separation of church and state" little will be said about the nominee's religious beliefs and church affiliation.

I believe that candidates should openly declare their faith. If religion means what it's supposed to, it's more important for voters to know what a man believes about God than it is to learn what he thinks about protective tariffs and states' rights.

Religion is the guiding power for all of life. Great and inspiring men have always found it so. To guide the destinies of our great nation, a man ought to possess not only known leadership ability and the gift of thinking clearly amid confusion, but also abiding faith in God and reliance on the guidance of His Spirit.

ONE OF THE WEAKNESSES of the American presidency has been the frequent election of good politicians rather than great men. The lack of conviction that keeps a man out of active church membership and prohibits his witnessing for Christian faith can also lead to lack of conviction about great moral issues that confront the world. Presidents have ma choices to make. When they act on t basis of political expediency rather th righteous faith, we find ourselves as nation compromising with all kinds of e

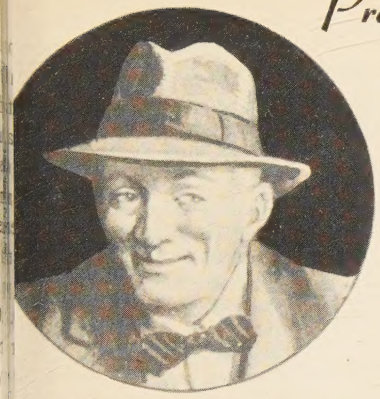
Many of us would rather trust m whose beliefs are sound and who ea estly try to go God's way, even if th are not of our own peculiar political p suasion. Men like Congressmen O. Armstrong of Missouri and Walter Judd of Minnesota (to mention only t among many) arouse admiration beca of their devotion to Christian princip Their followers can be reasonably s they will not fall prey to corruption would be "ag'in their religion."

FEW U.S. PRESIDENTS have been re active churchmen. Mr. Truman, for ample, is a prominent Baptist not cause of his leadership in religious fairs but because he is president. So of his ideas and habits are quite contr to those officially approved by Bapt Yet he is far better acquainted with Bible then are most of his critics.

The current crop of presidential didates doesn't include any promin churchmen. We can only hope that spite this lack, the men chosen wil guided by firm beliefs and righteous victions.

Actual membership in a church is n a final criterion of a man's religion though it's usually a mighty good outw sign. Lincoln was no church membe the usual sense, but he was devout God-fearing. Some of the prayers of nation between now and election ought to ask for a Lincolnesque le who puts God first and then strives t what is right, as God gives him to see right.

—ALBERT P. STAUDERM



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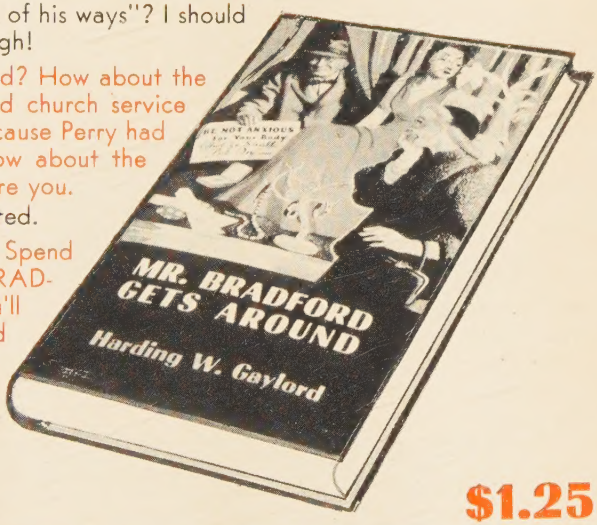

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